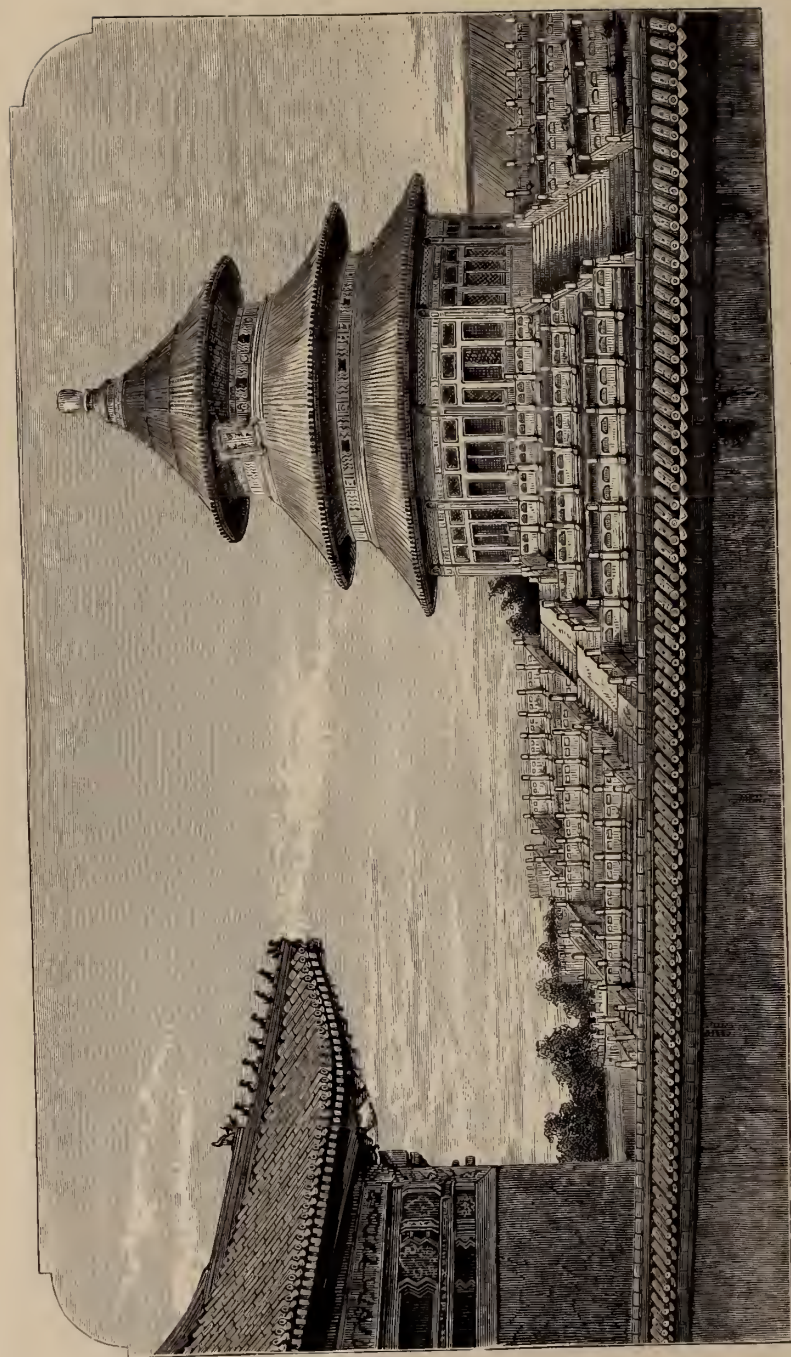


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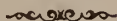
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THE TEMPLE OF HEAVEN, PEKING.

THE MISSIONARY HERALD.

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THE ALTAR TO HEAVEN.

BY DR. A. O. TREAT, PEKING.

THE city of Peking is surrounded by a massive wall, twenty-four miles in circumference, and is divided into two distinct sections, called, respectively, the Tartar and the Chinese cities. The Tien Tan, or Altar to Heaven, is situated near the southern wall of the Chinese city. The grounds are inclosed by a wall three miles in extent, and fifteen feet high.

Entering the outer gate, we find ourselves in a large park, with avenues shaded by numerous trees, and with regular, well-paved walks. Proceeding onward for half a mile, we come to a series of buildings intended for the accommodation of the priests. Passing through a second gate, we walk on another half mile, and come to a third gate, the opening of which is facilitated by the payment of a small fee.

The splendid pavilion, of which the engraving gives one a very good idea, is said to be constructed in imitation of the vault of heaven. It stands on the top of a high causeway, nearly a mile long, with flights of steps leading up to it, at various parts. The altar is in this pavilion, which is a circular building of three stories, each story having wide eaves projecting over it, and all covered with blue, enameled tiles. The roof is of the same material, and is surmounted by a large gilt ball. The pavilion is ascended from the causeway by flights of white marble steps, and a promenade of the same material runs all around it.

In the vicinity of the pavilion are various buildings and altars, all of them constructed with reference to the yearly sacrifices which are here offered by the Emperor, in behalf of his people. Since the death of Hsien Fung, the father of the present Emperor (a lad of fourteen years), these sacrifices have been intermitted.

“The whole plan of this Altar to Heaven is nobly conceived, and would do credit to the most advanced nation in the world. Unhappily, it seems now to be utterly uncared for. The pavements are being rapidly covered with grass, the avenues are like a wilderness, and weeds are even taking root in the beau-

tiful blue-tiled roofs, which, if not soon ruined, will certainly be twisted out of their symmetrical proportions."

"GO UP HIGHER."¹

THE "Day of Prayer," as observed at Mount Holyoke Seminary in February, 1867, will long be remembered. On the platform in the chapel, sitting beside the teachers and in the presence of nearly three hundred young ladies, most of whom rejoiced in the name of Christ, were a recent graduate come to say "Good bye," as just leaving to illustrate the spirit of her Alma Mater among the girls of Bulgaria, and another young lady, accompanied by her widowed mother, soon to find her home on the Euphrates. She, too, had come seeking a share in the love, and prayers, and large Christian sympathies of a sisterhood whose members were to be found in almost every mission field, not to say station, of the American Board. And not in vain. As the story was told of her consecration to the mission work, and of the future before her, and the request was made that she might then and there be adopted as a sister beloved for her work's sake, she could read the response in tearful eyes, without waiting for the words of kindly greeting and Christian affection that followed the public exercises. The mother's heart, that till that hour could not feel quite cheerful in the sacrifice, was made glad and happy. The cause that could call forth such regard must be good; and her daughter would go forth with special benedictions.

Not less cheering, as the carriage drove away, was the parting song, —

"Shall we whose souls are lighted,"

caught up first by two or three, and then by the great company that quickly filled the open windows and crowded the upper piazza. The young missionaries went on their way refreshed as by a new baptism from on high.

The two who were to be associates in the girls' school at Harpoot met for the first time at the Bible House in New York. It was an anxious moment to both, and hardly less so to their friends. There was the look into each others eyes, and down into each other's hearts — a look into which were gathered the hopes and fears, the companionships, the possible trials, the high privileges of coming years — for one brief, overwhelming moment; then the bound into each other's arms, and Mary Warfield and Hattie Seymour were wedded to each other and to the cause of Christ in Turkey. No witness could forbid the banns!

The promise of that hour was most happily fulfilled, in ever increasing joy in their work, and confidence of the one in the other. Leaving behind them pleasant memories as they passed along, among those who, by a blunder as ludicrous as it was inconvenient, at first mistook them for Fenians as they sought to land on the Irish coast from their disabled steamer, and then among the acquaintances they made in London, Constantinople, and at each mission station on their route; picking up words enough on the way to be ready with

¹ Mary E. Warfield was born at Franklin, Mass., January 31, 1843; sailed from New York March 2, 1867, to join the Eastern Turkey mission; was associated with Miss Seymour in charge of the girls' boarding-school at Harpoot; and died at that place February 12, 1870.

kindly greeting and response, to the no little surprise of the Armenians who came out to welcome them to their new home; they at once entered into the plans, methods, and hearts of the mission circle at Harpoot.

Yet, by a mysterious providence which we may not presume to interpret now, one of them has so soon been called to "go up higher." On the 12th of February, Mr. H. N. Barnum wrote to the widowed mother of Miss Warfield, — "Your dear daughter and our dear 'May' (so called to distinguish her from another Mary in the mission circle) has gone to be with Jesus. This is a very, *very* heavy blow to us as well as to you. May had attached herself to us most warmly. We all loved her as we would an own sister. She gave her heart to us and to the work when she came among us, and by her sweet temper, her childlike simplicity, her purity of character, and nobleness of soul, she easily won all our hearts."

In a more recent note to one at the Missionary House, Mr. Barnum says: "Those who knew Miss Warfield best, loved and honored her most. She was as simple and transparent in her character as a child, was remarkably cheerful and happy, and always strove to make all about her happy. She was very affectionate, readily adapted herself to the people about her, and as readily won them to herself. She had a clear and vigorous mind, an unusual facility in acquiring language, a warm Christian heart, and an earnestness of purpose which made her impress herself on all who were under her direct influence. She was a fine teacher, and although she taught but two years, and the first part of the time with a very slight knowledge of the language, she has done an important work in moulding the characters of her pupils. She also seemed to be finely adapted to general missionary work — to labor among the women in the city and in the villages. As she has been with me several times during this winter, in my tours to the villages, I have been struck with the evidence of her growth in character, in mind, and in ability to do a great work for the Master. A grand career seemed to be opening before her — a career of such promise as falls to the lot of few young ladies. She was a loved member of our social circle; made herself thoroughly *one* with us; in *every* respect seemed to be just what we needed; and it will be no easy task to supply her place."

The same sterling qualities that made her a loved and successful teacher in New England, found free scope among the Armenian girls at Harpoot, and in many an humble home among the villages where she gathered the women and children about her to hear of a Saviour's love.¹ "It is a glorious work," writes Dr. Reynolds, "that she has been permitted to do here, and many of her sex in this dark land will rise up to call her blessed."

"The character of her delirium even, as well as her conscious utterances during her illness, confirms the testimony of her life, that she was a pure-minded, earnest Christian worker. In her wanderings, her great fear was lest she should be found recreant, and unwilling to pluck the martyr's crown which she imagined was in waiting for her. That crown she has indeed won, for it was during one of her tours that she contracted the measles, of which she died." When other questions failed to rouse her attention in her last hours, the great question of

¹ See an interesting report, in the last Herald, of a tour recently made, from the pen of her associate, Miss Seymour. One from Miss Warfield herself will appear in the next number of "Light and Life."

all, — "Do you love Jesus?" — brought a sweet smile and the quick answer, — "Yes."

"Our dear one," writes Mr. Barnum, "had every attention. May said, — 'My own mother could not do better for me. Tell her I am ready to go and happy in the thought of going. Do not let her mourn for me, I am *glad* I came here, and I could not have had a pleasanter home in the world.'" So He giveth his beloved sleep.

Christian friends will remember that stricken mission circle, and especially the widowed mother, and the daughter, her only remaining child, with whom she spends her declining years.

"WHOM SHALL I SEND AND WHO WILL GO FOR US? THEN SAID I, HERE AM I; SEND ME."

Is it not very seldom that this call receives so quick and ready a response? It was not exactly a pleasant task that the prophet was called to perform — to go and preach to a people and tell them of their sins, and threaten judgments. Nevertheless the answer was ready — "Here am I; send me."

I have been thinking that many people are not as ready now-a-days. And yet the call is from the Lord that bought them; the message is that of a Saviour's love and mercy; and the promises are of every earthly and spiritual good — with tribulations. But then everybody has tribulations, everywhere. Man is born to trouble, so one might as well take the blessing with the trouble.

A Christian said — "Nothing surprises me and moves me so much, as the wonder people express at seeing one's child go as a missionary. 'How could you spare him? How *could* you let him go? I know I could not spare one of my children.'" And they set down a plain and simple Christian duty as a wonderful exercise of Christian grace, almost fitting one for canonization! "Your child is remarkable, and you are remarkable"; and if you did not know that they are mistaken and you simply right, you might be lifted up with pride.

"For now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." In Abraham this was simply a proof of the fear of God. But how is it with our love to the Saviour whom we know and love, when he says, "Give me thy son, thy daughter, to go as a messenger of life to those who are lost"? How is it with the son or daughter? Is the answer ready — "Here am I; send me?" By no means. It is a sad fact that the numbers entering into the ministry even are few — very few. Look over the list of your friends, or of those you know anywhere, and see how many have sons entering the ministry, or daughters in any way given to the work of God. The simple suggestion set us to thinking, and we found we could count them on our fingers.

"O, but we give our money, and that is needed. They are always calling for money." Woe unto those who give of that which costs them nothing. Not that I undervalue your gift, my friend. I do not dispute the value of money; but, as to money, how much actual self-denial does the giving cost them? I know it is an effort. I have tried it, and know just what it is to give money. But unless one is close and covetous, it is not very hard. If we die, we cannot carry it with us, nor can we much control it if we leave it behind.

But if God asks for our most precious thing, is it our money? Let us hope not. And when he says, "Give me thy son, thy daughter," shall we say — No?

Jesus said, "Follow me"; and they left all and followed him. And though some of the disciples were poor and illiterate, — many, until they went into the school of Christ, — all were not so. Matthew probably was making money. Luke might have had a successful practice. Paul did not better his earthly condition. Why didn't he say, 'Some poor man, who has not had my advantages, may just as well be educated for the work?' I know no law by which those men were bound to make greater sacrifices than we are, in these days.

It is a very sad, a significant, a deplorable fact, and it concerns you, my friends, that a very small proportion of those who are preparing for the Christian ministry, to say nothing of missions, are those who are men of position and prosperity. It tells very badly for us if we withhold our choicest and best. Are we honest? Do we look the question fully in the face? Do we grudge the Lord anything? We may excuse ourselves now, and persuade ourselves that it is not *our* duty, but how will it be when the Son of Man shall come in his glory, and all the holy angels with him? Can we then, with a clear eye, look up and say — "Lord, I did all I could. I gave all I could?" On our knees let us answer.

V.

MAKING A BUSINESS OF GIVING.

BY DR. A. T. PRATT.

THE article below is translated from "The Messenger," a paper printed in Turkish and Armenian, at Constantinople, and was written by the pastor of one of the largest evangelical churches in the Turkish Empire. May it not have something in it worth consideration farther west?

"The following sections show the kind, and as far as possible the amounts, of the contributions for religious uses demanded of the Jews: —

"1. The Levitical tithe. 'And all the tithe of the land, whether of the seed of the land or the fruit of the tree, is the Lord's, is holy unto the Lord. And of the herd or of the flock . . . the tenth shall be holy unto the Lord.' Lev. xxvii. 30, 32. 'And behold I have given the children of Levi all the tenth in Israel for an inheritance, for the service which they serve.' Numb. xviii. 21.

"2. The Feast, or Poor tithe. This tithe, mentioned Deut. xiv. 22–29, xxvi. 12–15, was a different tithe from the one mentioned above, as is evident from the fact that the first was devoted to the support of the Levites, while this, occurring only once in three years, was partly consumed in sacrificial feasts, and given to the Levite, stranger, orphan, and widow.

"3. The First-born. 'And the Lord spake unto Moses, saying, Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast; it is mine.' Ex. xiii. 1, 2. See also verses 11–16 and Numb. xviii. 15–18, where the redemption money is appointed, amounting, in the case of a man, to about three dollars in gold.

"4. The First-fruits. 'The first of the first-fruits of thy land thou shalt

bring into the house of the Lord thy God.' Ex. xxiii. 19. See also Lev. xxiii. 9-14 and Deut. xxvi. 2-11. It is said by Jews that this, although not appointed as to quantity, might be a twentieth of the crop.

"5. The Census-tax. 'And the Lord spake to Moses, When thou takest the number of the children of Israel, then shall they give every man a ransom for his soul unto the Lord,' etc. Ex. xxx. 11-16. The amount was about thirty cents in gold.

"Besides the above permanent and appointed contributions, the Jews gave many others for religious and benevolent purposes, some of which are as follows:—

"1. The Sanctuary-gifts. When necessary for its building and repair, large voluntary contributions were brought. Ex. xxv. 1-9; 1 Chron. xxix. 6-9; 2 Kings, xii. 4-16.

"2. Sacrifices. It is plain from Leviticus, first chapter to fifth, how great an expense to the Jews must have been their numerous and varied sacrifices.

"3. Vows and Offerings. These are mentioned as among the free-will contributions in Leviticus, twenty-seventh chapter.

"4. The Jubilee year (Lev. xxv. 1-7; Deut. xv. 1-18) entailed no small loss to the Israelite. His land lay fallow, his debtors were released, and slaves went free. This, in the seventh, and again in the forty-ninth years, even more completely—and so onerously—must be observed.

"All these contributions of the Jews must, it would seem, have consumed nearly half their income. And when they faithfully performed their duty in respect to these contributions, God promised to bless them with special blessings. Mal. iii. 10-12; Prov. iii. 9, 10; Lev. xxv. 18-22.

"Now let us ask ourselves, Why should our contributions be less than those of Israel. Is the field for labor smaller than theirs, and the harvest for us to gather less than theirs? Compare Palestine with the world, and the Jews with the nations of the earth. If Christians shall always give as they are now giving, can they ever fulfill the command of our Lord—'Go ye into all the world'? etc. If we should give as the Jews, or even more, will not God bless us as much or more? Then let us freely give, for is not God faithful still to his promises?"

So far the article of our young pastor. What an array of contributions, some fixed and some voluntary, to be drawn from God's people! Now it is worth our while to inquire what was the reason of all this? They had not the gospel to preach to Gentile nations, they had not to translate the Scriptures into scores of foreign tongues and to multiply them by the million. They had no Tract work—no Home, no Foreign Missions. And yet they were called upon for contributions, as if they had no other business than to make contributions. Exactly so! God did mean, undoubtedly, that they should make a business of it. Not that the heathen wanted it, but He, their God and Redeemer, wanted it given to him, to prove and try and discipline them, and give him a reason for blessing them still more. And so they had to make a business of it. And so must we. What other business has the church? What other business has a Christian man than to make money and give to the Lord? I confess I do not know. Are God's promises of blessings taken back? Or will they come down tenfold now, when there are so many more wants in the Lord's work?

Yes, when the church begins to give *not only* a tenth, but in some measure as was demanded of the ancient Israel, then, and only then — when Christians make a business of giving — there will be no lack. And then will the windows of heaven be opened, and the long expected blessing come down.

THE OREGON MISSION.

BY PROFESSOR H. W. PARKER, OF IOWA COLLEGE.

ON several occasions it has been abundantly shown, that the acquisition of California indirectly, and of Oregon directly, came about through missions of the American Board; Dr. Whitman securing Oregon by his self-prompted and vigorous action, and this result connecting itself with the career of Gen. Fremont. The martyred Whitman has not received too much special honor in connection with this train of events; but it would be injustice to the memory of the late Rev. Samuel Parker, and to the Presbyterian Church of Ithaca, N. Y., not to put on record the following facts.

The story of an embassy of Flathead Indians, sent to St. Louis to inquire about the true God, was first known at the East, probably, in March, 1833, since no mention of tribes west of Missouri is made in a call for missionaries to various fields, printed in the "N. Y. Observer" of March 2d [of that year], whereas a "Methodist Advocate" contains an appeal, dated March 14th, based on the Flathead embassy. Doubtless with no knowledge of any other movement, Rev. Samuel Parker offered himself to the American Board, April 10, 1833, saying — "My views of the subject are, to take one or two others with me, or go alone if best, and explore the field; if any go with me, to establish them . . . and after a few years to return. As to funds, I think many of my friends would make a special effort for such an enterprise." This programme was eventually carried out. The Board considered the subject, and in a call for missionaries, December, 1833, included six for the regions towards and beyond the Rocky Mountains. Meanwhile, in the summer of that year, the New England Conference [of the Methodist Episcopal Church] appointed Jason Lee to go the next spring.

At the annual meeting for prayer for the conversion of the world, held by the Presbyterian Church of Ithaca, on the first Monday of January, 1834, Mr. Parker proposed that the church should wholly sustain a mission to Indians west of the mountains, and called on young men to volunteer to go. Three offered themselves, and the church met the proposal favorably. Some account of this deeply interesting meeting was published at the time, by Rev. A. E. Campbell, D. D., then pastor of the church. One of the young men, Samuel Allis, Jr., was afterwards accepted by the Board, as also John Dunbar, then a student in Auburn Theological Seminary. The mission was too late to accompany a fur-trading caravan from St. Louis, and these two young men entered upon work among the Pawnees, according to instructions. The Ithaca church assumed the support of the Pawnee mission, contributing largely, and also enlisting another missionary, Benedict Satterlee, of Elmira, then a medical student

Mr. Parker returned and spent the time intervening before a renewal of the journey to Oregon, as an agent of the Board, in Western New York. 'It was on this agency that he found and interested Dr. Whitman, of Wheeler, Steuben County, and likewise a daughter of Judge Prentiss, of Amity, Alleghany County, who became the wife of Dr. Whitman. One or two others, if not all those who afterwards joined the Oregon mission, were enlisted through Mr. Parker's zealous influence.

With Dr. Whitman he left again for Oregon, March 14, 1835. Thus for two years it had been a matter of resolute perseverance, and indeed, heroism; for the comparative safety and ease of a journey beyond the Rocky Mountains was not known to the public before the publication of Mr. Parker's *Exploring Tour*. Exaggerated stories of hardship and danger had been current. And in this connection it may be added, that Mr. Parker first announced the practicability of a railroad through the Rocky Mountains, saying, in his edition of 1833, "There would be no difficulty in the way of constructing a railroad from the Atlantic to the Pacific Ocean; and probably the time may not be far distant when trips will be made across the continent, as they have been made to the Niagara Falls, to see Nature's wonders."

Awhile after his return, namely, in February, 1839, he addressed the late Hon. Caleb Cushing, then a representative at Washington, on the subject of Oregon as a territory of value to the United States, and in danger of being lost; and Mr. Cushing requested him to prepare a memoir. And when Dr. Whitman came, in haste, in 1843, to warn our Government of British designs, he counseled with his aged fellow-missionary.

Mr. Parker, whose part in the Oregon mission was thus prominent from the first, was a native of Ashfield, Massachusetts. He was an alumnus of Williams College, and a member of the first class at Andover Theological Seminary. In his early ministry he was an itinerant Home Missionary in Western New York, then the newly-settled West. His wife, active and influential in every good work, and intelligently seconding him in his zeal, was a niece of the late Noah Webster. He died at Ithaca, 1866, aged 87.

DISTRICT SECRETARY IN SOUTHERN NEW ENGLAND.

REV. J. P. SKEELE has resigned his office as District Secretary for Southern New England, in order that he may accept a call from the Congregational Church and Society in Hatfield, Mass. He has enjoyed the confidence and esteem of the Prudential Committee during his entire service of six years; and he now surrenders his commission solely because of his preference for another form of ministerial labor. Rev. L. H. Gulick, M. D., whose missionary addresses were so well received by the friends of the Board, during his visit to the United States in 1862-63, will fill the vacancy for the present.

It will be remembered that Dr. Gulick went to Micronesia as a missionary in 1851, but that he was obliged to leave for a time, on account of impaired health. He did not return thither, as he had expected, having been chosen

Secretary of the Hawaiian Board of Missions. This position he has held to the present date, as well for the profit of the Micronesia and Marquesas missions, as for the prosperity of the Sandwich Islands' churches. Deeming it his duty to resign his office, for reasons which seem conclusive to himself, and being desirous, before his return to Micronesia, to spend some time in this country in the interest of his family, the Committee have requested him to act temporarily as District Secretary for Southern New England, in the expectation, however, that he will be heard occasionally in other States.

MISSION SCHOOLS.

THE Mission Schools under the care of the American Board are of two kinds. Some of them resemble our common schools, while others are like our seminaries. Religious instruction, however, has a prominent place in both. The pupils are not only taught the way of life themselves, but they are prepared to teach it to others also.

The common schools are taught by native Christians, and are a kind of Sabbath-school all the week. The children learn to read, write, and sing; and besides their lessons in arithmetic, geography, and other studies, they have lessons in the Bible and other religious books. In the different mission fields of the Board there are more than thirteen thousand pupils in such schools, speaking more than twenty different languages — Chinese, Hindoo, Arabic, Turkish, Armenian, African, Indian, and others. If it were not for these schools, the larger part of the scholars would never have any education at all, but grow up in ignorance and heathenism.

Teachers for these schools are trained up in the boarding-schools and seminaries. There are more than a thousand pupils in such institutions, who have been removed from the hurtful influences of their homes and their old associates, and placed under the care of a Christian family. In this way many become the disciples of Christ; young men become teachers and preachers to their own people; and young women become teachers also, or the wives of those who wish to lead useful lives. Thus Christian households are being established at all our stations, and their example is a great help to the missionary.

Many of the mission schools are sustained, in whole or in part, by Sabbath-schools in this country, or by benevolent individuals. It is believed, however, that much more can be accomplished, especially with the aid of the two Woman's Boards of Missions. To this end, an arrangement has been made, with the full sanction of the Prudential Committee, whereby a part of the financial burden is to be borne by these efficient and successful organizations. At no distant day, it is expected that they will be able to support (1), all the unmarried ladies whom the American Board shall have commissioned, as they are now doing; (2), numerous Bible-women under the direction of its missions; and (3), all the schools for young women, or girls, in its different fields. It is to be hoped, therefore, that those who wish to contribute for *female education*, will enter into correspondence with the secretaries of the Woman's Boards; and those who are

now assisting any of these schools, are requested hereafter to send their donations to the Treasurers of these Boards — Mrs. Homer Bartlett, Boston; Mrs. J. V. Farwell, Chicago.

SEMINARIES FOR YOUNG WOMEN.

<i>Fields.</i>	<i>Stations.</i>	<i>Persons in Charge.</i>	<i>Estimated cost of each Pupil.</i>
BULGARIAN, . . .	Eski Zagra,	Miss Norcross,	\$35
ARMENIAN, . . .	Marsovan,	Miss Fritcher,	35
"	Harpoot,	Miss Seymour,	30
"	Aintab,	Miss Proctor,	40
"	Marash,	Mrs. Coffing and Miss Hollister,	35
ARABIC,	Sidon,	Miss Jacombs,	30
"	Mardin,	Misses Parmelee and Baker,	30
NESTORIAN, . . .	Oroomiah,	Miss Dean,	28
AFRICAN,	Gaboon,	Mrs. Walker,	20
"	Inanda,	Mrs. Edwards,	30
INDIA,	Ahmednuggur,	Mrs. Bissell,	30
"	Madura,	Miss Smith,	30
CEYLON,	Oodooville,	Misses Agnew and Hillis,	30
"	Oodoopitty,	Miss Townshend,	30
CHINESE,	Foochow,	Miss Payson,	40
"	Peking,	(Bridgman school), Miss Porter and Miss Thompson,	40

In addition to the foregoing, there are schools for girls — combining the day and boarding-school — which (in connection with other labors for the native women) are under the charge of Miss Clark, at Broosa, Mrs. Giles and Miss Closson, at Cesarea, Mrs. Haskell and Miss Beach, at Philippopolis, Miss Van Duzee, at Erzroom, and the Misses Ely, at Bitlis, in *Turkey*; of Miss Taylor, at Mandapasalie, in *India*; of Mrs. Chapin and Miss Andrews, at Tunghchow, and Mrs. Williams and Miss Diamant, at Kalgan, in *China*. Miss Hartley has the care of a school for high caste girls in India, attended with but little expense to the Board; and many of the wives of missionaries, as well as the single ladies, render most valuable service in the supervision of day schools, and in giving instruction to private classes of women. In nearly all of these schools, however, the board of the pupils is not a charge upon the mission treasury.

SEMINARIES FOR YOUNG MEN.

<i>Fields.</i>	<i>Stations.</i>	<i>Persons in Charge.</i>	<i>Estimated cost of each Pupil.</i>
ARMENIAN, . . .	Marsovan,	Messrs. Smith and Tracy,	\$40
"	Harpoot,	Messrs. Allen, Wheeler, and H. N. Barnum,	30
"	Marash,	Messrs. Montgomery and Trowbridge,	35
NESTORIAN, . . .	Oroomiah,	Mr. Cochran,	30
ARABIC,	Abeih,	Messrs. Calhoun, H. H. Jessup, and Eddy,	40
"	Mardin,	Mr. Williams,	30
AFRICAN,	Gaboon,	" Walker,	20
"	Amanzimote,	" Ireland,	50
INDIA,	Ahmednuggur,	" Bissell,	40
"	Pasumalie,	" Herrick,	40
CEYLON,	Batticotta,	" Sanders,	40
CHINA,	Foochow,	" Woodin,	35

Besides the institutions already mentioned, there are what are called "Station Classes" for young men, in the Armenian missions, and "Station Schools" for both sexes, in the India missions, partly for pupils who are preparing for

the seminaries, and partly for such as may not be able to prosecute their studies further. The cost, on the average, is about \$30 a year for each pupil, while some pay a part or all of their own expenses.

COMMON SCHOOLS.

The usual cost of one of the common schools is from thirty to fifty or sixty dollars a year, according to its size, though some of the larger cost more. If a Sabbath-school, or a Sabbath-school class, or some Christian man or woman who desires to do something for heathen children, wishes to support a mission school, all that needs to be done is to send the money to Langdon S. Ward, Treasurer, Missionary House, Boston, and to say (if it is proposed to designate some special field) where the school shall be, and in whose care; whether in Syria, Turkey, India, Ceylon, or China.

It is to be understood, then, that contributions intended to aid the Seminaries for Young Women will be sent to the *Treasurers of the Woman's Boards*; and that contributions intended for the other schools, such as Seminaries for Young Men, Common Schools, etc., will be sent to *Langdon S. Ward*.

REMARKS.

The missionaries are so fully occupied that they cannot always write to the Sabbath-schools, as they would be glad to do; and letters are long in coming so far, while some are lost; but when any Sabbath-school desires a report from the school or pupil it is supporting, such report will be furnished once a year, if this desire is expressed when the contribution is sent. In such cases, if the superintendent or pastor should write, in behalf of the Sabbath-school, a kind, warm-hearted letter to the missionary from whom the report is expected, it would be pretty sure to bring a response; and such correspondence would be mutually pleasant and profitable.¹

For 1870, as already announced, a beautiful little volume has been prepared for our Sabbath-school friends, called "The Day Breaking," of 96 pages, with stories from nine different fields. One copy, in paper binding, will be sent for every dollar given to the mission school fund, whether through the treasurers of the Woman's Boards, or through Mr. L. S. Ward; or a neatly bound copy for every two dollars so given. This will be much better than a single letter from a missionary.

Is it not a pleasant thought that thousands of children, dwelling in many lands, and speaking many languages, have heard of a Saviour's love, and have been made to rejoice in some of the blessings of our Christian homes, by reason of the contributions made for them in the United States? But how many are still in ignorance, and in all the darkness of heathenism, who might become heirs of life! Will not the friends of missions remember them in their prayers and in their contributions? Will not every Sabbath-school, and many a Sabbath-school class, support some mission school, or some scholar in one of the seminaries already mentioned? In what other way can so much good be done

¹ The letter should be written on very thin paper, and put in a thin envelope, properly directed. Money or stamps to pay the postage one way should be sent with it, in an outside envelope directed to Langdon S. Ward, Treasurer, Missionary House, Boston, and the letter will be sent forward. For rates of postage, see the cover of the *Missionary Herald*.

with so little money? And what a joy it will be to us by and by, to meet in heaven, from China, India, or Africa, those whom we have been enriching with the pearl of great price!

MISSIONS OF THE BOARD.

Sandwich Islands.

WAIMEA — NORTHERN HAWAII.

LETTER FROM MR. LYONS, *January 17, 1870.*

In this, his "annual letter," Mr. Lyons presents a view of the moral and religious aspect of his field during the year 1869, under various headings. Most of the letter will be given here:—

1. "*Temperance.* The past has been a year of comparative quiet and tranquillity. No outbreak of iniquity, no smoke and fire from rum-distilleries, no midnight revelries of rum-drinkers have disturbed the slumbers of the better portion of the people. The fires of the distilleries have ceased to be kindled. Rum-makers and rum-sellers found out at last, that the law against them was not a dead letter. To put down, and keep down, the making, selling, and drinking of intoxicating liquors among the weak and easily yielding natives when tempted, requires the strong arm of the law. Even church members, many of them, require to be under the law, to prevent them from falling into the vortex of intemperance.

"In Hamakua, which was once a part of my field, there has been much drunkenness the past year, because of a drinking magistrate. But he has been displaced, and the present incumbent is a substantial teetotalter, who is resolved to put down intemperance, and is moving on with a firm, steady hand. The former drunken revels are fast disappearing. But then we must look to God for permanent reforms.

2. "*Romanism.* Great efforts have been made by the Roman Catholic priest of Waimea to revive and increase Catholicism in this region, during the year. He

has been indefatigable in his labors, has built a snug little chapel with an imposing exterior, a tower, and a steeple surmounted with a cross. The interior does not yet contain many attractions. An altar, a few tall candles on each side, and an image of the Saviour bearing his cross, are all the attractions yet exhibited. No image of the Virgin, nor of Peter or any of the apostles or martyrs are yet set up. The priest has repeatedly visited from house to house, pleading zealously with our church members and all others to become Catholics. The church members have simply replied that they found no fault with their present religion — the religion the old missionaries brought them, and they saw no good reason for changing it. Only two members, and they of very doubtful character, have gone over to the priest. Some excommunicated members have taken refuge in Catholicism. Some few children have been gathered into the Catholic school, — which, by the by, is a government school with a Catholic teacher. Catholicism is not to be taught in it, yet doubtless it will creep in. Indeed, it is in the reading-book allowed in the school. This priest goes all over Kohala and Hamakua, proselyting with all his zeal and Roman Catholic logic.

3. "*Mormonism* has become extinct in Waimea.

4. "*The Bishop of Honolulu* and his clergy retire from the islands without having succeeded, in these seven years, in making one native convert in Waimea or Hamakua, and only one, I believe, in all Kohala. The people looked upon this form of religion as being so much like the Catholic religion, that they thought they might as well become Catholics as follow-

ers of this to them new religion. Ritualism does not find favor among the natives. The Lord has rebuked it, and caused it to return to its birthplace.

5. "*My labors* have been very much as in years past. To the church there have been some additions on profession of faith; some suspended members have been restored on repenting. There have been no excommunications or suspensions during the year, with the exception, perhaps, of the two who have gone to the Catholics. Two of the good deacons, and some others, have died.

6. "*In Contributions* the church has done well. We have about one hundred church-members, all told. Many of these are old, feeble, poor, and unable to give to benevolent objects. Indeed there are but few who are able to contribute much. When they have given their quarter of a dollar, they have nothing left in money. Yet the monthly concert contributions have averaged about fourteen dollars per month. How many as poor and small churches as this in America give this amount? Our contribution this month (January), is \$40. Of whatever else Hawaiians are guilty, they are not guilty of not contributing when the right method is taken to procure their contributions. The principle from which they give is another thing.

"But my neighbor's church — Brother Bond's — overrides us all in contributions — \$200 monthly! — \$2400 the past year! How many American churches, except city ones, come up to this?

"But I fear the people are not too benevolent towards their native pastors. Many pastors are poorly supported. They have to perform much manual work themselves in order to make out a living.

7. "*Schools.* The schools have been as prosperous as in former times. The Board of Education displaced the old, inefficient school superintendent, and appointed one educated at Waimea, in our station school and my occasional teacher's school. He was appointed on my recommendation, and has proved a very effi-

cient superintendent, so far. Under his energetic labors, a government school-house has finally been built at the station, the first the government has ever built here.

"A great school examination and celebration was held in June, in our meeting-house, of nine schools, occupying two whole days. The Catholic priest was present both days, and seemed much interested. This was something new. A Catholic priest was never present before at a school examination in Waimea. One of the nine schools was a government Catholic school, and the teacher, very pompous, was bold or audacious enough to tell the school superintendent not to allow any prayer to be offered but the Lord's Prayer. 'If he did, he and his school would repeat the Lord's Prayer after it.' But the superintendent called on a native pastor to pray, and he prayed as he thought best. The Catholic school, however, kept quiet.

"The celebration was quite a success. Everything went off pleasantly and harmoniously, and to the satisfaction of all."

Micronesia Mission.

EBON — MARSHALL ISLANDS.

LETTER FROM MR. SNOW, *January 21, 1870.*

LETTERS from Micronesia were lost in the "Morning Star;" but Messrs. Snow and Sturges, who were on board, and came on to Honolulu in the "Anne Porter," have forwarded statements respecting the work in their fields, from which extracts will be given here. Mr. Snow's letter is dated on that vessel, "at sea," and relates to the work both at his present field — Ebon — and his former field — Kusaie. The reader will not fail to notice several matters of special interest, and above all, the ordination of a native pastor at Kusaie, and the election by the people, of representatives to advise with the king and chiefs in regard to civil affairs.

Church-building at Ebon. "Though the year began hopefully on Ebon in regard

to schools, this was early interrupted by the building of a new church edifice, most of the teachers being called off to engage in this work. The building dragged heavily through some eight or nine months of the year. It was so far completed as to be dedicated August 29. It is a substantial wooden building, of 30 feet by 60 on the ground, with posts twelve feet high. During its erection much of my time was occupied in planning, laying out the work, and framing it, as no foreign carpenter on the island could be had to do even an hour's work on it. The timber had to be hewed from our forests,—mostly breadfruit trees.

The Church. “The usual Sabbath, Sabbath-school, and prayer-meeting services have been kept up, with about their ordinary interest. Four only have been received to the church during the year, though this number might have been greatly increased had not our fears been excited by an unusual number of defections, and some of a peculiarly aggravated character, showing long and deeply practiced deception on the part of several in whom we had had great confidence.

Visit to Namarik. “Through the kindness of Messrs. Ad. Capelle & Co. I had an opportunity, during the early part of April, to make a trip to Namarik, and while I was there six new members were added to the church on that island. This little church and people are showing a most commendable spirit, in the liberality of their monthly concert contributions, in the purchase of their books, and in the very general interest in their day schools, Sabbath-schools, and religious meetings. Their Hawaiian missionary, Mr. J. A. Kaelemakule, is a very earnest, active and efficient laborer. It is feared there may be a little overdoing for a healthy, permanent growth. But time will test the work, whether it be of God or of man.

Jaluij — Influence of a Native Teacher. “During the last part of April and the first of May, by the kindness of the same traders (Messrs. C. & Co.), Rev. D. Kapali took passage on their schooner to

his former station on the island of Jaluij. He met there our Ebon teacher, Moscs Lakaijaj, and brought a very encouraging report of his labors among the people and his good influence over the chiefs. One of the highest chiefs, failing to secure the obedience of some of his people, — which formerly would have cost some of them their lives, — was induced to apply to this teacher for advice in the case. Moscs went to the delinquents, and through his influence they were induced to yield to the wishes of their chief, and thus amity was restored. Another chief had been leading some of the younger girls in the school to ways of wickedness, and Moscs went to give him a talking for his wrong doing. But the chief, hearing of his coming, concealed himself, so that Moscs failed to find him! That a Marshall Island chief should stand in moral fear of a common native, can be regarded as little less than a miracle of grace by those who know this people.

“Mr. Kapali, finding several of our Ebon church members at Jaluij, together with one he had baptized while laboring there, administered the Lord's Supper to them during his visit, and baptized a little child. Since then we have heard that there has been quite an awakening among them, in the increased attendance at school and meetings, and several have taken an open stand on the side of truth and their teacher. The genuineness of such changes must be tested by time and experience.

New Places Occupied. “On the arrival of the ‘Morning Star’ (Sept. 7), we were greatly cheered by the arrival of our old associate, Rev. H. Aea, and his family, together with two new Hawaiian laborers and their wives, thus enabling us to execute a long-cherished desire to push out into ‘regions beyond.’ The untimely loss of our dear vessel would have compelled another long delay, but for the opportunity afforded us of securing a passage for them on the trading schooner of Messrs. Ad. Capelle & Co.

“At a meeting of the Marshall Island mission, held at Ebon during the early part of December, Rev. H. Aea and fam-

ily, with Dea. Jeremiah and his wife, members of the Ebon church, were designated to the island of Wejuro, of the Radak range, and Mr. Kafelemanua and wife to the island of Mille, of the same range. It is hoped, that ere this, they have secured an entrance to that inviting field of labor."

THE KUSAIE FIELD.

"During my last visit to Kusaie, I found, as usual, reasons for sorrow, and also for joy and thankfulness. It was painful to find that an unusual number had gone astray, and been removed from the church. There had also been less fidelity in attendance upon prayer-meetings, and a manifest coldness had come upon many of the church. But it was pleasant to find that there had been no letting down in their faithful discipline. In fact, in a few cases, there had not been all that charity exercised toward some that the gospel would require.

Good Example of Christian Women.

"It was also pleasant to find that those of the chiefs who had come out on the side of the gospel during my former visit had run well, and were doing good. It was encouraging (and worthy of imitation in Christian lands, more than I fear is customary) to learn that the queen, and also the wife of the king's son and the wife of another high chief, had each of them maintained the worship of God in their families, by reading a portion of Scripture, singing and prayer, in the presence of their husbands and sometimes of their domestics, morning and evening. Though these exercises were looked upon with indifference by their husbands at first, they have come to regard them as a family institution, and now seldom fail of being present, and giving respectful if not interested attention.

Hopeful Indications — A Native Pastor Ordained. "During the early part of the year, the two, George and Kittie, who had long been members of our family, began a school of adults and children, with very encouraging prospects. The health of both of them failing, they had to

abandon these labors. This movement was the more gratifying as it was entirely self-prompted. It is hopeful that five of the fallen ones have been restored to church fellowship. On the third Sabbath of my stay with them, twenty-one were received to the church by profession.

"It is an item of no small interest, that the following Thursday, George was ordained as pastor of the Kusaie church. The church and all the people were perfectly unanimous in this. They are greatly interested that they now have one of their own number who may break to them the bread of eternal life, and can administer to them the ordinances of the gospel; though we all rejoice with trembling on account of George's poor health. It is feared that he may not long be spared to them, but while I was there his health perceptibly improved.

Progress in Civil Government. "An event of some interest in the civil affairs transpired during my visit. Arrangements were made and the people were allowed to choose seven representatives, from the seven districts of the island, to sit once a month with the king and his seven chiefs, to deliberate concerning the civil affairs of the island, and to enact laws and regulations for the general welfare and prosperity. It would not be wise to predict very much from this movement, as the king is not over liberal, and is exceedingly jealous of all encroachments upon his power, and of any course that may diminish, however slightly, the good prospects of the royal treasury. But with a monarch so absolute this is a great step, and in a good direction. May the Great Ruler make it a great blessing to the little kingdom of Kusaie."

Liberal contributions, mostly in cocoanut oil, are reported from the churches at Kusaie, Namarik, and Ebon, and Mr. Snow speaks of the special need of "an advanced school, to prepare native teachers and preachers for islands yet unoccupied," and the need, on this account, and with reference to literary labor — translating and preparing books — of more American missionaries.

PONAPE.

LETTER FROM MR. STURGES, *October 29, 1869.*

Church Building — Foreigners. Mr. Sturges wrote at Strong's Island (Kusaie) a few days after the wreck of the "Morning Star." What he says in regard to that event, however, will be omitted, sufficiently full statements having been published last month. In his work at Ponape (Ascension Island), he had been making preparation to leave in the "Morning Star," for a visit to the Sandwich Islands. The "Star" arrived September 20th, and he writes: —

"Our people at Owa had so far exerted themselves on their new church, as to gratify us in our wish to leave them in a 'clean house.' They struggled on nobly, and ere the 'Star' arrived, the walls of their stone church, 38 by 61 feet, were plastered inside and out; and a very strong and good floor of hewed bread-fruit logs was completed. The examination of Mr. Sturges's school was the first exercise held in this completed building, on Friday, the 24th [of September], and on the following Sabbath, the church had a very pleasant communion season.

"Our last visit to the Kiti church was all that we could wish; the people were united, and doing well with their native teacher. The only drawback was the successful effort of Captain Pease to get a trading-house located on the mission premises. Our people, as well as their missionaries, were greatly troubled that the chief should be induced to take this stand, hostile to our work at that old place; but our efforts to put a stop to the work of erecting buildings were unavailing, so I had to leave that dear old home, and that little handful of Christians, very much in the power of enemies. We hope the best for them. The Church and people at Japalap had a part of their materials ready for a new church building, and I trust that, ere this, they are progressing in the work. Their old church blew down in the storm of last December, and they have since been worshipping in a 'feast house.' I have more anxiety for this little church than for the other two under my care, as it is in the district

where the 'mill and timber works' of the trading company are located. I fear that people will hardly be able to stand firm, surrounded as they are by so many foreigners, few of whom have much care for poor natives. So far, however, the congregation does well under the guidance of Jojep, the native teacher."

North China Mission.

MISSION TOUR BY MR. THOMPSON.

MR. THOMPSON, who joined the North China Mission in September, 1868, wrote November 24th, 1869: —

"About two weeks since, I returned from a month's tour, beginning with the Yü Cho district and returning by way of Ta Tung Fu, in Northern Shansi. I had previously made a short visit to Peking and Tung Cho, and did missionary work in going and returning, so that I might call it a six weeks' tour. I was accompanied in going to Peking, and in the tour to Yü Cho and Ta Tung, by Mr. Gulick's servant and helper Tsai Ching. We went first to see the men who, it was hoped, would come to Kalgan to attend the winter school proposed by Mr. Gulick.

"On the way to Yü Cho we spent a Sabbath at Shi Ho Ying (West River Camp). The man who was baptized there last spring called to see us twice, at the inn. He appeared very well, and promised to come to Kalgan and study for a part of the winter. At Yü Cho we saw the young farmer from a neighboring village, mentioned in a letter of Mr. Williams as almost ready to give up his profession. He is now here at Kalgan, studying under Mr. Gulick, in company with Chau, the student-helper, and as far as I can see is doing very well.

"From Yü Cho we went to Shan Chê (or Cho) a day and a half from Yü Cho, and nearly half way from Yü Cho to Yi Cho, which the mission has chosen for a station. We went there to visit the brother of a carpenter who died in the Christian faith at Yü Cho, last spring. Mr. Gulick met him for the first time on his return from Peking, early in the summer.

He seemed to be a quiet, unpretending man, yet with a good deal of shrewdness and intelligence. He has not been baptized, but was interested in hearing the truth, and said he would come to Kalgan this winter. Returning to Yü Cho to spend the Sabbath, I had the pleasure of worshipping with the Yü Cho church, at the house of the mother of the Tsai brothers. We were but six professing Christians, a small number compared with the heathen outside, but large enough to call for thankfulness when we remember that a few years ago there were none in that city, and that now, in many neighboring cities, there are none, while these few are a promise of larger and larger numbers.

"From Yü Cho we went to Tsau Tsung, to see a blind man who would in all probability have been baptized before this but for the opposition of his relatives. On this account we thought it almost useless to ask him to come to Kalgan; and when we presented the matter on the evening of our arrival, he seemed to think it impossible; but the next morning, as we were starting to leave, he made his appearance as happy as he could be, saying, 'I'll go — I'll go.'

"From this place we proceeded to Ta Tung Fu, three days' journey from Yü Cho. Of course, in this tour, the helper did most of the talking. He was very faithful in making known the truth everywhere, to individual travellers on the road, and to the crowds at the inns and in the streets. I was able to talk a little, and encourage the helper by my presence and guidance.

"Ta Tung is a large and important city. It is the city of the northern part of Shansi, and in size it will not fall much below Pau Ting Fu. I should think it was more than two thirds as large. The houses seemed well built, and there was an air of thrift and prosperity about the place very pleasant to notice in a Chinese city. There was a good deal of business going on. The city is in an agricultural region, and grain was being largely exported to the southern part of this province — to Pau Ting Fu and vicinity.

"I found an Italian Catholic priest there. He had been there a year, and

claimed that there were two hundred Roman Catholics in the city. His mission has its head-quarters at Tai Yün Fu, the capital of Shansi, eight days' travel from Ta Tung.

"I was particularly pleased with the behavior of the people. We were beset by the usual crowd on the streets and at the inn, but they were eager to hear what we had to say as well as to see a foreigner, and interrupted the preaching with very few unnecessary questions. Unfortunately, I had too small a supply of books. I sold those I had very quickly and at good prices, — very high compared with those obtained on the road to Peking, and in the region of Yü Cho.

"Ta Tung is four days, or four and a half, from Kalgan, and there are several quite large cities on the road. Indeed there is no lack of cities and villages on any road that I have traveled as yet."

ITEMS.

MORE recent letters from the North China field mention the arrival, at Tientsin, Tung Cho, and Peking, of the missionaries who sailed from San Francisco October 4, 1869, — Messrs. Whiting, Sheffield, and McCoy, with their wives, and Miss Thompson. They arrived on "one of the last days of November." Soon after, Mrs. McCoy was taken sick with what proved to be varioloid; and then, successively, Mrs. Holcombe, Miss Porter, and Mrs. Sheffield had the same disease. All were recovered or convalescent early in January. Mr. Williams wrote from Kalgan, December 31, that at the last communion season there, two persons were received to the church — "the servant's wife, and the eldest scholar."

Madura Mission — Southern India.

ENCOURAGEMENT.

MR. CHESTER wrote from Dindigul, December 31: "I have prepared my station statistics for our annual report for 1869, and see that we have not been without a little evidence of God's presence and blessing. In comparing figures

with 1868, I find that we have now five more village schools, with a total of 196 more children. The total number of school children under instruction is 593. We have gained 38 in the members of congregations, and 7 in church members. The native Christians of our station have given in benevolence a total of 439½ rupees, — 108 rupees in advance of 1868. But what has given me very much pleasure since I wrote you before is the unanimous call of a pastor by the Dindigul church, his acceptance, and the beginning, from this month of December, of paying the whole of his salary. It will all be paid by natives attending the church. The heathen lads in the first class in my English school, with one heathen master, have subscribed one rupee and nine annas per month. The girls in Mrs. Chester's Hindoo girls' school, now numbering 63, and some of whom attend our Sunday-school, give one rupee a month. The new pastor will, I hope, be ordained and installed immediately after our mission meeting in January. He is a choice young man, and will be a great help to me.

"Last week we dedicated the new prayer-house at Andersonpatti, and there were members present from five neighboring congregations. I have more hope in that congregation than ever before, and trust that before very long, Daniel, catechist, will be the pastor there, and over a large and prosperous church.

"If I did not *know* that God is helping us in our work, I should faint and despair. But year by year He seems to be taking us by the hand and making the way very pleasant for us. With our new pastor, and his earnest desire to labor for souls, I hope that we can do more this year for the town of Dindigul. I hope that all the church-members will be stimulated to new efforts for the heathen who never attend our services, and we will at once do more in the way of bazaar and street preaching."

WHAT A MEDICAL MISSIONARY CAN DO.

DR. PALMER joined the Madura mission in February, 1869. In January last he wrote: "I have begun mission work,

and in a small way try to do something toward bringing the glad tidings to these people, by means of the 'Madura Hindu Sunday-school.' We commenced this school in July, and have an attendance of about seventy boys, from nine to twenty years of age. With *very few exceptions*, they are heathen. They all, especially the younger ones, manifest a very encouraging interest in the story of Christ, and my happiest moments are when they are clustered around me listening with upturned faces as I tell them of the Almighty's care for his people; and their involuntary exclamations of astonishment as we read of our blessed Saviour's miracles and his still more wondrous *love* (which to them is so utterly incomprehensible), fill my heart with joy and gratitude. How fully we realize here that all preaching and teaching are vain until hearts are opened by the sweet influence of the Holy Spirit! In the dispensary I pursue the plan laid down by the mission before I came.

"Mrs. Palmer still keeps up her girls' station school, to which quite a number of Romanist children came for several months, until the priest forbade it, when they ceased coming for a while. But after a brief fit of obedience, they begin to creep in again."

Mahratta Mission — Western India.

SATISFACTION IN THE WORK.

MR. AND MRS. WELLS joined the Mahratta mission in November last, and on the 10th of January Mr. Wells wrote from Ahmednuggur: "I have seen but little of the work, yet enough to convince me it is a glorious one. I wish my friends might witness the one scene of the missionaries and native helpers talking to the people about Christ, and their need of him; not so much in the churches, but by the way-side, in the streets of the cities or villages. On these occasions, most of those that gather are those that know little or nothing of the religion of Christ. Many of them carry the marks of idolatry in their foreheads. These oc-

casions have interested me much, for I see many who have been enslaved these many years by Satan, and now at least seem willing to listen to the truth. I have thought if the Christians at home could only see the little I have seen of heathenism, and of the work that has been and is being done to spread the knowledge of salvation through Christ among these millions, they would not hesitate to do all in their power to carry on the work. I long to be able to preach to them. If the young men at home, who are preparing for the ministry, knew the true state of affairs here, would they longer remain away?

"I love my country, and would like to enjoy the advantages it bestows on those living there. I love my friends. I love my home and the dear ones there. Still, all these things are no temptations for me to return there to live. I realize that there is a glorious work before me. An opportunity is here offered of greatly honoring Him who died for me, and of laying up treasures in heaven that will be mine forever. I know there is toil, and a life of self-denial and hard work, but what of that? It is all to be done for my Saviour's sake; and soon it will all be over, and then there will be rest enough, and a great, eternal reward with it.

"I was two months in making up my mind to come here after I was convinced that I was needed. There were so many things to give up, and so much unpleasant to meet. But the great mountains of difficulty grow smaller or disappear as I meet them. I do not find life in India to have as much of unpleasantness as I once pictured. There are trials, but only such as God allows, and they only take the place of others we would have at home. True we are separated from many we love, but it does not seem as though they were far from us, for we can now hear from and write to them every week. And then we have many dear friends here; and what is more than all, we may always have that dear and precious friend, Christ, with us. With plenty of work to do, how can we be lonesome?

"Through all eternity we shall have occasion to thank God for permitting us

to come here to work for him. Now that we are here, we feel it a great privilege to be able to remain, and we hope we may have strength to do so for many years."

Eastern Turkey Mission.

LIGHT IN DARKNESS.

MR. PIERCE wrote from Erzurum, November 29, respecting a tour which he had recently made with Mr. Parmelee. "The object was to visit and explore the eastern part of our 'little parish,'—reaching out towards, and extending to the Persian border,—to fix the location of the more important plains and villages, become acquainted with the people, and prepare the way for the occupation of the field as soon as we are able to muster a sufficient force of preachers and teachers to render it possible." They were often kindly received at places where, still, they found little readiness to accept or hear the truth, or to purchase books or learn to read. This seems to have been the case on the Alashagerd plain especially, and Mr. Pierce writes:—

"On seeing the ignorance, superstition, and penuriousness of these people, I confess to a feeling of discouragement as regarded the immediate prospect of accomplishing anything among them. And as we went on from village to village, everywhere meeting with a kindly reception, but almost without exception receiving the same answer when urging them to buy the Bible and learn to read, my feelings were not much changed till late Friday evening, when we arrived at a village near the farther extremity of the plain, where two of our young men are located for the winter. We had not heard from them since their arrival there, and judging from what we had seen of the villages and people in that region, we were prepared to find them discouraged and almost ready to abandon the field; but judge of our pleasant disappointment when we found them overwhelmed with work, ordering a fresh supply of books, enthusiastic and happy. They had been there only a few weeks, yet had found many friends, were already teaching several young men to read, had

sold a good number of books, and visited several neighboring villages. We spent the night with them, intending next day to go on ten hours farther and visit several of the villages on the Euphrates and in the region of Mt. Ararat. But with the morning came a storm of rain, wind, and snow, and we deemed it prudent to remain where we were till Monday morning, and then go on or turn back, as Providence should seem to dictate. All that day and the Sabbath following, our little room was crowded with villagers, young men and old, all of whom listened attentively and manifested a disposition to receive the truth.

A Promising Family. "We became much interested in the family of the priest. One son was a former pupil of a graduate of Bebek, and is now teacher of a boys' school in the village. He was with us almost constantly, is well informed in regard to the doctrines of Christianity, has a good knowledge of the Scriptures, and manifested a strong desire for the success of our work in that vicinity. A younger brother has just begun to learn to read the Bible, and manifested a strong desire to know the truth. But what is still more surprising, their mother, the wife of a priest, came three times to see us, and could hardly find words to express her joy at our coming, and her great desire to know the way of life, and the truth, and to have her children do the same. The priest also called upon us twice, and treated us with great respect. The whole family manifest a great interest in our young men, and the older son, the teacher, is a great help to them in acquiring an influence in that and other villages.

Comfort amid Discomfort. "I do not know that I ever spent a more pleasant Sabbath, although we were in a little room not more than ten feet by fourteen, entirely destitute of furniture, floor, walls, and roof of earth, and almost constantly filled with a crowd of people, each one of whom contributed his share towards polluting the air with tobacco-smoke and the odors of onions and garlic, to say nothing of the annoyance of fleas and

other small animals. In addition to all this, the room, like every other in the village, contained but one window, and that the size of one seven by nine light of glass.

"All these things we can endure without a word of complaint, and can also make a hearty meal of black, thin bread, sour milk, and strong cheese; but when it comes to sleeping at night, then we rebel, and set our Yankee ingenuity at work to out-general the army of fleas, etc. which stand ready to make an attack the moment we attempt to sleep. Thanks to a suggestion from Bro. Burbank, we have discovered the right thing, and can now lie down and sleep in peace, in spite of the enemy thirsting for our blood. We procured some strong cloth from the market, also a quantity of strong cord or small rope, and made each of us a hammock, much like those used by sailors. These we suspend by means of ropes, from some of the many small timbers found in every village house, and covering ourselves with our blankets, we pass the night in comparative comfort.

"As a whole, we regard our tour as a success. We visited some fifteen or twenty villages, gained much valuable information in regard to nearly as many more, and can now act understandingly with regard to that portion of our great field. We are firmly convinced of this one thing, that the work can never be opened up, or successfully carried on in that or any part of our field, till we are able to locate preachers and teachers in most or all of the larger villages. And it is a most serious question with us how we shall obtain anything like an adequate supply of educated and efficient helpers, unless we call in the most promising pious young men of the churches, and educate them in our training classes."

Western Turkey Mission.

CESAREA.

(370 miles E. S. E. of Constantinople.)

LETTER FROM MR. FARNSWORTH, *January 10,*
1870.

MR. FARNSWORTH, in this letter, gives account of some of his missionary tours

during the year 1869, upon which, in all, he had "travelled 1,611 miles, without once getting beyond the bounds of the Cesarea field," and had been absent from his family 136 days. Items of information respecting most of the out-stations and other places visited may be omitted here, but some extracts from the letter will be of interest to the reader.

Yozgat. "I spent a good deal of time in Yozgat, including two Sabbaths, saw much of the work there, and can say confidently that the change there in the last year has been very great, and all in the right direction. I attended two church-meetings, and never have I seen such meetings concluded with more perfect order, or business transacted in a better spirit.

"The Church was asked to part with its preacher for a time, that he might labor in the surrounding villages; and not only did it cheerfully accede to the request, but acknowledged its *duty* to labor for others; and the deacon, in speaking of the exceeding preciousness of a single soul, and the duty of seeking the salvation of others, broke down in a flood of tears, took his seat and covered his face, sobbing like a child.

"Our Tabular View does not give a correct idea of the strength of that church. It shows that the church numbers 68, — 37 males and 31 females; but while these figures are correct, they do not show the real working force of the church. Many of its members reside in Injirli or Soon-goorli, and have scarcely more than a nominal relation to the church, having a preacher of their own, for whose support they are required to give according to their ability. The *present* working male members are 17, and the female members 19.

"The Central Evangelical Union, last fall, sent a committee to look into the affairs of the church, and after careful investigation they reported that they are *not able* to support their pastor, that the church-members are all doing well, some of them giving *more than tithes*, but that the help from the persons not connected with the church is small. The preacher

has accomplished an important work in harmonizing the church and getting it well at work, and now it seems very desirable that he should become their *pastor*.

"*On Mountains in the Snow.* "Thirty miles south of Yozgat I was joined by the Gemerik preacher, and started for that place. This took me through what is known as the 'White Mountain region.' The severity of the winter, together with the giving out of one of our horses, made it impracticable for us to accomplish all we had hoped in this part of the tour.

"Usually, at this season (the last of November), the weather is like our Indian summer; this year it was severe winter. For two days our way lay over mountains. On the morning of the day when we must cross these, we found the ground covered with a fresh coating of snow. We might not have attempted to cross, but we found two men from Chat, only eighteen miles away, who were going on, and we thought they would be safe guides; but we had been out only a short time when they lost their way. I will not tell you of our wanderings. Some hunters directed us to a Turkish village, where we spent the night. The second day's experience was much like the first, except that the snow was deeper, for a time up to the girths of the horses; but the evening found us safe at Chat. There we found friends, and were much pleased with the appearance of the people. Indeed the people of these mountain villages, both rayah and Moslem, are quite unlike those with whom we usually come in contact. The mountain air, the clear fresh brooks flowing among their pine groves, their vigorous exercise to extort from the rugged soil a livelihood, and their winter work and sport in guarding their flocks against the attacks of bears and wolves, and in hunting these, and the deer, the wild boar, and other game, large and small, give them a vigorous, independent, noble character, such as, when renewed and cultivated, will make them good 'hunters of men.'

Gemerik. "From Chat to Gemerik is one day. We found the brethren there

rejoicing in the completion of the lower story of their meeting-house. In this they have a fine school-room, used at present for a chapel, and a nice little room for their preacher. The upper story, which we hope will be built next year, will make a very nice church.

"I found a Protestant community of 134. Of these 50 are men,—a larger number than we have at Yozgat. They are poor, this year specially so, as their crops have failed for two years in succession, and nearly all of them are getting deeply in debt. They have, however, made a good effort in building their chapel, and have done a good deal toward the support of their school. Their contributions for the year amount to about \$64.00 in gold. One of our students is laboring there this winter, and his reports are very encouraging. The congregations are reported at from 150 to 250. The time is near when a church ought to be formed there. We hope the people will persuade one of the young men about to graduate at Marsovan to become their spiritual guide.

"Of *Cesarea* I am glad to report favorably. Self-support is a success. Two years ago the pastor's salary was assumed unwillingly, and with much fear. At the end of the second year they owe him about \$40. This is fully covered by good subscriptions. The church is growing and is really a good deal stronger than a year ago."

ESKI ZAGRA.

(European Turkey, 200 miles north of west from Constantinople.)

LETTER FROM MR. MORSE, *December 30, 1869.*

MR. MORSE, in this letter, notices the beginning of a Protestant movement in a new place, which it is hoped will continue and extend, resulting in much good. He writes:—

"*Merichleri* is about twenty miles a little west of south from Eski Zagra, and three miles north of the Maritza. It is a beautiful village of 200 houses, or 1,000 inhabitants, having a school, a fine stone church, and two priests; is situated upon a small stream, which empties into the Mar-

itza, and is so surrounded by table-lands that, from whatever quarter you approach, it is not visible till upon a sudden the whole village is spread out before you like a panorama, and you may count every house, and look into every garden.

The Work there. "Four years ago, the people had not heard the name Protestant. A son of one of their principal men was sent to Philippopolis to acquire an education, and entered the mission-school, where he remained about two years; but he was not religiously inclined, and his influence was adverse to the truth.

About two years ago, Demir, an elder brother of this young man, purchased a Testament and commenced reading it, though he could only spell out his words. About the same time, Pano, a cousin of Demir, went to the school five or six months. On his return to his village, he and Demir improved all their leisure time in reading the Scriptures and the publications of the mission. They interested their parents and brothers. Our colporter visited them occasionally and reported favorably. In September last, these two young men visited us, and said there were four families in *Merichleri* who were convinced that Protestantism was the religion of the Bible, and wished a teacher. Since that time three visits have been made to the place by native brethren, and three by the missionaries. At first we were doubtful in regard to the work, but told them that if they would pay a third or a fourth of the expense of a teacher, we would try to find one for them. They promised to do so, and we gave a call to Gaspodin (*i. e.* Mr. like the Armenian Baron) Traiko, a young man from Macedonia, who had been four years in the school at Philippopolis. He responded to the call and arrived last week. Meanwhile, persecutions had arisen. Three principal men of Chirpan visited the place, expelled the Protestants from the village council, and directed the villagers to take the plough irons of the Protestants if they ploughed on the feast days. This was done, and word being sent to us, I visited the place last week. The irons had been returned before I arrived, but as there

was a probability of farther difficulty, I thought it best to return by way of Chirpan, and obtain an order from the governor of the district for the protection of the brethren. The order was sent Friday, and on Saturday Gaspodin Traiko, accompanied by our Protestant brother Nachu, and Narika the assistant teacher from the school, visited the place to enter upon his work. Saturday night there were twenty-four eager listeners. Sunday the people commenced coming early in the morning and continued till after midnight. At times there were as many as twenty-five persons present at once, and the whole number is supposed to have been as many as fifty. Four families are openly Protestants, comprising nine men, seven women, and nine children.

Self-support. "In this matter we were happily surprised. One of their number gave the use of a building to be repaired for a school, and more than \$65 (gold) were contributed and pledged by these few Protestant brethren (more than five dollars for each), some of whom are poor, and cannot give this amount without deeply feeling it.

"This work, so interesting in its beginning, and the larger work in Bansko, of the Samokove field, we trust are but earnestness of what we may frequently be permitted to see in the future, among this people.

"It cannot be supposed that the great adversary of good will allow such a work to advance without opposition. Permit us therefore to bespeak the earnest prayers of God's people in behalf of the Protestants of Merichleri, and in behalf of the work generally among the Bulgarians."

Syria Mission.

REPORT OF BEIRÛT STATION.

SOME passages in the report of the various departments of missionary and educational work at Beirût, during the year 1869, will not fail to interest the readers of the Herald.

The New Church Building. — *Congre-*

gations. "Amongst the things in the history of the station which mark off 1869 from years which have preceded it, we may mention the completion of our new church edifice. It proves to be a convenient and very acceptable house of worship, both for the Anglo-American community and to the native congregation. The location is perhaps the very best in the city; elevated, central, and easily approached from every direction. A liberal contribution has just been raised by the Anglo-American community, to complete the tower for the clock and bell, which were generously presented to the church by benevolent friends in New York. The city has never had a public clock, and the placing of one in a tower erected on a site so commanding, is regarded as a common benefit.

Our congregations on the Sabbath have been larger than ever before, and more strangers find their way to our public worship. The seats deemed necessary when the edifice was first occupied have been found quite inadequate to the wants of the increasing congregation, and the native brethren have recently raised the necessary funds to make the remaining pews, and to paint them all to correspond with the pulpit. This edifice is now the central point of Protestant influence in the city, and enables us to hold large union meetings.

Theological Seminary. "The past year has been distinguished by the commencement of a systematic Theological Seminary, for the training of native pastors and preachers. This important, and indeed indispensable work has taken one of the members of this station for a large part of the year to Abeih, where the institution is located; but this sacrifice is gladly made for an effort which is so full of promise to the cause of Christ in this country.

Colporteurage. "In connection and co-operation with the Native Missionary Society, a zealous colporter has been employed during the whole year. His tours have taken a wide range, from Acre on the south to Hamath and even to Aleppo

on the north; and his monthly reports show, that throughout the country there is not only the most urgent need of such labor, but also an increasing number of people prepared to welcome and to profit by the visits of the gospel messenger. During the latter part of the year another person has been employed in similar work, for the suburbs and vicinity of Beirût. He also testifies to a great change in the disposition of the people to receive religious instruction.

"The book-shop, or magazine, has been continued by the Native Missionary Society during the entire year. It has not only been the means of sending abroad a large number of Bibles and other religious books and tracts, but has been the common resort for religious conversation and discussion with inquirers, not only from Beirût, but for many others from distant parts of the country.

Sabbath-schools. "All our schools, including the male and female seminaries and even the College, are practically Sabbath-schools, and in this way several hundred children and youth are diligently instructed on the Lord's day in religious knowledge. In addition to this, several Sunday-schools have been gathered in destitute neighborhoods and taught by members of the church, and by the advanced pupils of the literary institutions.

The Church. "Seven members have been admitted to the church on examination, and several more are applying for admission. We earnestly request the prayers of God's people in behalf of this church and congregation, that they may be soon blest with an able, zealous, and acceptable native pastor; and above all, that the showers of divine grace may be poured out upon us from on high far more abundantly—that there may be a mighty revival of religion, true and undefiled, to the glory of God and the salvation of perishing sinners.

"The amount of funds raised by the native Protestant community of Beirût, for various benevolent objects, shows considerable advance on previous years. It amounts to about \$1,500 in gold."

The Press. A separate report of the operations of the press gives the number of pages printed during the year as 5,147,000. It also states: "At the earnest solicitation of the agent of the Dominican Convent at Mosul, we cast for that Convent three fonts of type. Application has been made from Germany, for fonts of our Arabie type to be used in some of the great printing establishments of Leipsic. We have also furnished the Jesuit Convent of Beirût with new specimen types from which to make electrotype matrices. From this it will be seen that the type of our press is taking the precedence of the other kinds formerly in use."

The Female Seminary. The report respecting this institution states: "The school has continued to prosper, though the number of *paying* pupils is not as large as heretofore. The average number of pupils has been seventy-five. Several Druze girls have been received during the year. In the early summer there was more of religious interest than usual, and one of the teachers and two of the pupils are believed to have put their trust in Christ as their Saviour. The number of teachers now in the school is eight, of whom two are American, one French, and five native Syrians. The pupils represent the Moslem, Druze, Greek Catholic, Greek, and Protestant sects. They are from Beirût, Damascus, Jaffa, Tripoli, Hums, Latakiah, and from various villages in Mount Lebanon. The more decided religious influence in the school during the year has tended, on the one hand, to drive away pupils who might have been profitable in a pecuniary point of view, and on the other, to bring about a high degree of internal order and prosperity."

Syrian Protestant College. Respecting this institution, in which the missionaries feel the deepest interest, it is said: "It is with great pleasure that the Beirût station allude to the work done during the year by the Syrian Protestant College. This institution is making commendable progress, and bids fair to become a great power for good in the East.

There are now in actual attendance, seventy-six students from the various religious sects of the country, — Maronites, Orthodox and Papal Greeks, Roman Catholics, Armenians, Protestants, and Druzes, vieing with each other in the college curriculum. The discipline of the institution is more strict than that which obtains in America. The studies are like those pursued in an American college, except that Greek and Latin are optional, while English and French belong to the regular course. The institution already commands respect, under the able instruction of such men as Drs. Bliss, Van Dyck, and Post, Prof. Dodge, Dr. Wortabet and others. The medical department attracts special attention, and has now twenty-six students. The number of professors and tutors in the college is twelve, of whom four are American, one Scotch, one French, and six native Syrians."

REPORT OF ABEIH STATION.

SOME extracts will be given also from the report of Abeih station.

Churches. "A larger number have been received into the Abeih church this year, than during any other since its organization. Of the twenty-two new members, seven were added by letter from the Beirût church, they being residents of Bhamdun. We cannot report any unusual degree of religious interest among professing Christians. There are now 64 members scattered over our wide field, about a third of them residing at the station. The church in Ain Zehalta contains 15 members, the same as last year. Thus the whole number connected with the two mountain churches is 79.

"Zahley has not ceased to be a point of special interest. In the spring, one of our number had the joy of admitting eight persons to the Lord's table from that place and its suburb, Maalaca. The work has gone on in a very quiet way. The boys' school has been assumed by the superintendent of the Scotch schools on Lebanon. That for girls was opened under the auspices of the late Mrs. Bowen Thompson,

and still continues in the charge of Miss Wilson, who bravely remains at her post, the only European in the town. The Sabbath services are held in her school-room, and the interest remains unabated, the audience varying from 30 to 100. Most of those who attend, are of the Greek sect. These regular hearers have become indoctrinated, and are convinced of the truth in a great measure, though not ready yet to abandon their church. I know of no audience in the country that appears more impressed by the preached word than these Greeks of Zahley.

"The reformed painter, Girgis, has been admitted to our church, and has spent most of his time the past year in studying in the seminary at Abeih. Possessed of a warm temperament, he exhibits unusual spiritual fervor. The sect to which he belonged are greatly chagrined at the loss of one deemed a saint and champion, and endeavor, with some success, to prevent the attendance of their members at the preaching services. His young wife is following in his footsteps, and reads the Bible to her female friends and relatives, declaring that her eyes have been opened, and that Christ is all in all. Her words and example have a telling effect. Her mother, whose brother is a priest, is half persuaded, and has declared her determination to learn to read, and see if these things are so. The father, a man of singular amiability, is greatly beloved and respected, and may be considered the most influential of his sect in the place. He is a regular attendant upon our services, is convinced of the truth, and defends it, but does not call himself a Protestant, declaring that such a step would abridge his usefulness by exciting the prejudices of his friends. There is no place in our field where the gospel seems to be working in so legitimate a way. Mr. Daoud el Haj, a member of the theological class, is spending the winter there, and is enthusiastic in his work.

"The sum raised for preaching and benevolent purposes by the people of our charge, the past year, is larger than ever before, being more than \$275, gold. A retrospect shows progress, and that in dif-

ferent departments. The schools are more prosperous, the church has received numerous additions, some of the congregations are larger, and the contributions have increased. The prospect for the future is hopeful. Individuals among the Druzes are waking up, and in some places an increase of interest is manifested among our own people. We would not despise the day of small things; it is an earnest of something more glorious. We are looking to see the heavens opened, and the abundant showers descend, that our field may bud and blossom as the rose. May we not have long to wait."



LETTER FROM MR. DENNIS.

MR. DENNIS wrote from Sidon, January 27: "The winter is passing quietly and busily with us here. Our schools, in various parts of the field, are all in operation, and in some cases unusually large and flourishing. One especially, which was established last summer at a large village named Jedeide, as a possible introduction to a Protestant work there, is a success, and we have been obliged to secure an assistant teacher for it.

"Recent communions have added five

to the church membership of our Sidon field. One of them is a pupil in the girls' school in this city.

"We are looking with mingled hope and anxiety for relief from America this coming summer or fall. Our mission needs reinforcements; yet no one knows this better than the Great Head of the Church, and to him we are looking for the men of his own choice, with a prayer that he will send them early, and will fill their hearts with a mighty consecration. For nothing hut an earnest, unfaltering, unfailing consecration, such as the Spirit of God can and will give, is sufficient for these things.

"The winter thus far has been delightfully mild and lovely, but the dearth of rain has alarmed every one with the fear of a deficient harvest. The other day, the Moslems of the city went out on the sands by the sea-side, to pray for rain. Five or six hundred of them arranged themselves like a regiment on dress-parade, and simultaneously engaged in the gymnastics of the Mohammedan habit of prayer,—singing their formulas in concert. To an irreverent infidel observer the whole thing looked more like a class in calisthenics going through the manual, than like prayer to the Almighty."

MISSIONS OF OTHER SOCIETIES.

LONDON MISSIONARY SOCIETY.

THE financial affairs of this Society, as given in the last Report, may be briefly presented thus:—

Receipts for general purposes, £96,322 18s. 10d.
Contributions for special objects, 5,046 9s. 9d.

Total income, £101,369 8s. 7d.
(\$506,847).

Expenditures, £97,962 5s. 2d. (\$489,811).

The Report presents an excellent summary view of the Society's present operations, from which the following passages are taken: "In a few of the older missions of the Society, the duty of instructing the heathen has been almost completed: the population are nominally

Christian, and in most of these communities there is a strong nucleus of spiritual life in a valuable body of Church members. This is the case in Polynesia; in the West Indies; in many stations in South Africa. Around many strong churches in Madagascar, in India, and in China, the sphere of heathenism is still very large. Several stations in those missions, well planted for the influence required of them, may now be occupied by the native minister instead of the English missionary. The number of chief stations in all the missions is 130.

"The Native Churches of the Society are 150 in number. They contain 35,400 members; in a community of nominal

Christians, young and old, amounting to 191,700 persons. Of these, nearly 13,000 are in Polynesia; nearly 5,000 in the West Indies; over 5,000 in South Africa; and 3,400 in India. The converts under the Society's care speak, altogether, twenty-six languages.

"*The Native Agency* employed by the Society has for several years been growing large. The total number of native assistants is above twelve hundred, of whom eighty are ordained pastors and missionaries.

"*The English Missionaries* of the So-

ciety are now a hundred and fifty-six in number.

"*The Educational Agencies* of the Society are more varied, and of a higher character than ever before. The institutions and high schools in India are very efficient, and are full of scholars. In some of the missions education has received a new importance, and perfectly new efforts have been planned to secure its advantages for our Christian people.

"The general scope of the Society's efforts, so far as figures can show it, is set forth in the following table:—

GENERAL SUMMARY.

MISSIONS.	English Missionaries.	Native Ord. Pastors.	Native Preachers.	Church Members.	SCHOOLS.				Local Contributions, etc.
					BOYS.		GIRLS.		
					Schools.	Scholars.	Schools.	Scholars.	
1. China	21	3	40	1,265	16	354	7	103	£374 1 4
2. North India	18	6	20	284	15	2,076	16	375	1435 14 9
3. South India	22	11	65	882	47	2,858	31	1,494	1793 13 6
4. Travancore	8	11	190	2,228	180	6,646	30	1,595	1220 0 0
5. { Madagascar and	12	20	532	7,066	{ Boys and girls		-	-	479 17 7
{ Mauritius	1	-	-	-	28	1,735	-	-	-
6. South Africa	33	1	30	5,866	39	1,332	25	1,473	2125 3 10
7. West Indies	13	2	14	4,972	35	2,040	35	1,691	4730 16 8
8. Polynesia	28	26	249	12,924	229	6,715	212	6,695	3687 14 7
Totals	156	80	1,140	35,487	589	23,756	356	13,426	£15,847 2 3*
Fees — Boys							£2,101 18 8		2,438 4 5
" Girls							336 5 9		
							£2,438 4 5		£18,285 6 8

"But statistical tables cannot show the real character of the Society's work, or the breadth of influence which that work has attained. The hundred and fifty-six English missionaries of the Society in foreign lands constitute the central force and stimulus of a wider agency, numbering twelve hundred persons, gathered among people once heathen, now Christian; an agency adopting the same aims, ruled by the same Christian spirit, and

fulfilling the same Divine command. This body of true and devoted men were never rendering to the Society a nobler service than at the present time; and were never more worthy of our highest esteem. . . . Looking away from all that is temporary and special, and contemplating that which springs from their ordinary duties, the Directors would never forget what a noble position missionaries occupy, and how truly great, from its very

* From English Friends £ 4,000 0 0
 From Native Converts 11,847 2 3
 £15,847 2 3

nature, their work is. They have gone forth from home and country as ambassadors of God, to preach his message of forgiveness; to bring the Saviour in his human life to those who have never understood him; to save the perishing, and bind them as with golden chains to the feet of God. They are battling with error, and breaking up the iron systems of priestcraft, inhumanity, and wrong, which have enslaved men for ages, and have shut off from them the light and love of their Heavenly Father. They are staying the progress of crime; they lay the hand of law on the slaveholder; they appeal to the drunkard; they clear out the dens of vice; and to the hopeless and despairing they open up long vistas of light and gladness, which terminate only in Heaven. Everywhere they are preaching with power. Their Divine message is quickening the dead conscience of nations; it is converting the wicked, and saving souls from death; it is lifting women from the dust; it is purifying family life; it is putting trade under rules of honesty, and teaching humanity where cruelty was the universal rule. Its principles are going down to the very roots of national life; it is substituting law for force; and is moulding young communities for a higher life in all their people, a closer union to their fellow-men, because they are gaining a holier and truer union with God. . . . Politicians may lecture them; men of science may undervalue them; time-serving editors may pour on them their scorn; they may be called enthusiasts, or be socially despised; but steadfast in duty, unmoved by reproach or praise, they will reply: 'Whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause.' Our 'meat is to do the will of him that sent us, and to finish his work.'"

Within the last two years this Society has carefully revised its missions, and methods of operation in different fields, with, apparently, very happy results.

(ENGLISH) BAPTIST MISSIONARY SOCIETY.

THE last report of this Society gives the receipts from contributions and legacies as £30,879 19s. (\$154,400.) The expendi-

tures were £29,594 19s. 10d. The missions of the Society are in India, Ceylon, China, West Africa, and the West Indies; with two stations also in France and one in Norway. Tables give the following numbers of laborers, members of churches, and pupils in the schools, in different fields.

MISSIONS.	Missionaries and Assistant Missionaries.	Native Pastors and Preachers.	European Members of Churches.	Native Members.	Pupils in Day Schools.
India	39	139	305	2,075	2,784
Ceylon	3	19	23	524	887
China	1	3		85	
Africa	5	3		117	122
West Indies . .	4	40	6	3,408	14
Europe	3	5		179	31
Totals	55	209	334	6,348	3,538

BASLE MISSIONARY SOCIETY.

THE fifty-fourth Report of this Society brings down its history to the 1st of July, 1869. The income of the previous year amounted to 823,518 francs, and the disbursements were 828,286 francs,—the sum of 69,922 francs having been expended upon the institution in which its missionaries are educated. As there was a debt at the commencement of the year, of 168,986 francs, the balance against the treasury, July 1, was 173,753 francs.

The Society has special funds for disabled missionaries and widows of missionaries, for the education of the children of missionaries, etc.

The following table will give a general idea of the different missions sustained by this Society:—

DISTRICTS.	Number of Stations.	European Laborers.	Native Laborers.	Communicants.
INDIA.				
Kanara	5	40	41	868
South Mahratta . .	4	16	23	157
Malabar	6	28	63	808
Nielgerries	2	5	7	33
AFRICA.				
Akra	2	21	18	234
Adangme	2	6	6	48
Akunpene	2	14	24	486
Akem	2	4	4	28
Anum	1	3	1	9
CHINA.				
Hong Kong	4	10	20	298
	30	147	207	2,969

To the number of European laborers twelve should be added, who are reported as being "at home," making 159 in all. Of these, 97 are men and 62 are women, two of the latter being unmarried, and

64 of the former being ordained. It will be seen, therefore, that about one third of the men are unordained, and about the same number are unmarried.

WOMAN'S WORK.

WORK AMONG WOMEN AT FOOCHOW.

THE following letter from Mrs. Hartwell, of Foochow, dated December, 1869, was addressed to a Sabbath-school at the West; but it will be of interest to others also, and will be read with no less pleasure by adults because written for children.

"FOOCHOW, CHINA, *December 7, 1869.*

"MY DEAR FRIENDS,—I wrote you in August last, giving some account of an attempt to teach Chinese women to read the Bible. Perhaps you will like to hear of the success of the past four months.

"August was of course very hot, and no one liked to study hard; but in that month there were read to me 49 chapters in the Bible, 177 hymns, and 94 pages of catechism. In September I was ill, but some of the women came to our house and read. Often, lying on my mat outside of the bed, I heard women read for three hours at a time. Sometimes three or four would call to see our house, and sit and listen half an hour to the reading. In this month, 104 chapters, 246 hymns, and 64 pages of catechism were read to me; in October, 105 chapters, 285 hymns, and 154 pages of catechism; and in November, 101 chapters, 193 hymns, and 224 pages of catechism. Thirty different women have read. These are all heathen, and some of them have never been to church. After reading, some begin to come to church, but some live so far away, or have such small feet, they do not come.

"Five have read Matthew and John, and the Hymn-book and Catechism through, and also the sheet containing the commandments, with comments. Some others are nearly through these books. One woman is eighty years old, and is reviving her knowledge of characters she

studied when a child. She reads well, and I would the truth might be blessed to her. Another woman is sixty-eight, and another fifty-nine, who have finished the books. Three others are between thirty and forty, who have also finished, and one has become a teacher of others.

"I will now mention some particulars of different ones who are reading, as I think it will interest you to take a look at individual Chinese characters. Of course we meet with prejudice of various sorts. Our little church-building, as it is *higher* than the houses around it, is thought to bring bad luck. Recently two men have died on the street, and one other died a few months since. The father of the first man who died has just been to the man who rented the church ground to us, and told him the building had caused the death of three men, and it must be pulled down. But he replied that the land was out of his hands and he could do nothing about it. This shows the prejudice of this old man. His daughter-in-law read ten or twelve hymns, but has not read lately. Another family, where the wife had read one chapter and a few hymns (though she more repeated than read them, as she had never learned to read when young), has a very bigoted grandmother in it, and the woman's husband proposed, after the men died on the street, that each family should furnish one strong man, and that they should pull down the church. In all the families of the men who died some women had read, and one of these men had been to the church and bought a book of prayer, and his family said he prayed daily from it.

"The last man who died was out of his mind for several days, and died in that state. I had resolved to call and see his widow on the very day I heard

of the threats to pull down the church. She had read a few hymns, and her sister-in-law had read the four books. I had inquired after her husband frequently as I passed the house, and the little children would always reply to me with a 'Thank you;' and the mother was always very pleasant. Still I did not know but she had been seized with this idea of the church building killing her husband, and some people near by did not look very pleasant when I went in. I asked if I could see the widow, and was taken into the parlor where the coffin still stood, and the children were burning idolatrous paper in a furnace placed on the floor. The sister-in-law, who had read the four books, came out to meet me. She lives at some distance, but was there nursing the widow, who was ill, and who had a little daughter only a few days old, born after its father's death.

"She took me into the widow's room, and as I sat down by her I said, — 'I was very sorry for you when I heard your husband had died.' She then said, — 'When he died I had not a cash in the house. Now what can I do? I have given away my baby daughter already, but I have two little boys, and my little girl is eight years old. Will you not ask, for me, to have this girl go to the boarding-school of your mission? It will be far better for her than to sell her, and she herself wishes to go there and not be sold off to strangers.'

"I was very much pleased to hear this, and said, 'I will ask for you.' The sister-in-law also begged me to try and get her into the school. Consent has been given, and if the friends agree to the conditions she will be admitted. I have heard no further threats of pulling down the church.

"One of the school girls is teaching her mother and another young woman, and though neither of them ever read before, they are doing well. But a near neighbor of theirs tried to dispute with me one day. She said, — 'I would not read those books on any account. You foreigners worship in your way, but our ancestors protect us, and it is our duty to worship them.' I replied, — 'Is there no

one greater than your ancestors?' and talked in this way for some time. She said, — 'In my country village, my friends will not allow a Christian book to come into their houses, for if these books are taken the ancestors cannot come and protect us.' She said she had never been to the church, and could not go to hear such books explained.

"Still, others are coming of their own accord, to read, and one lady, a week or two since, who could read very well, came with her sister from the suburb outside the water-gate, and wished to read the books over to me, and then teach her sister and other women. She said many near her had lost their faith in idols, and wished to read these books. She has read twice, and very nicely, and is now teaching her sister, who has read to me once. Two other women, who could read, came two Sundays since, and each took home a hymn-book to teach others.

"Thus we are quite encouraged and pleased with the success of the undertaking. One very pleasant thing is the fixed attention these women give to preaching, when they come to church. It is very different from the appearance of women who come in often from curiosity. They seem not to have the least idea what preaching is for, and talk, or go out and in, unless spoken to. I am just commencing a prayer-meeting, hoping to get these readers to attend, and propose to have the good readers read a chapter in turn, one each week. We commenced John's Gospel last week Thursday afternoon."

MISS BINGHAM'S BOARDING-SCHOOL, HONOLULU.

MISS E. K. BINGHAM wrote to the Treasurer of the Board, from Honolulu, February 18th:—

"Our school is prospering under the blessing of God, and though we have not had what is termed a revival, we do feel that God's Spirit has been and is still with us; for some of the older girls, we trust, have sought and found the Saviour, while others are seeking. Four—perhaps five—expect to join the church

in April, and we hope others will in July. We pray and long for a full outpouring of the Spirit, such as was experienced every year in Miss Fiske's school in Persia. Our pupils are also learning to earn and give for the Lord, and we hope by this mail to send some \$30 (gold) which they earned the last eight months of last year, as a donation to the Woman's Board of Missions in Boston.

"We have now 36 boarders and 12 day scholars. We see considerable progress in the classes from A B C to familiar science and algebra, and they are acquiring English faster than I the native language. Just now an addition to our premises is being built, which will involve us somewhat; for only \$1,000 has as yet been contributed from town, \$50 from the United States, some \$200 saved from last year's income, besides what L. and I contributed from our salaries this year. We hope what will be due will not long be unpaid."

RECEIPTS OF "WOMAN'S BOARD OF MISSIONS."

MARCH, 1870.

Mrs. Homer Bartlett, *Treasurer*.

MAINE.

Dennysville. Mrs. P. E. Vose, \$5 00
Portland. "B. E. M.," 1 00—\$6 00

NEW HAMPSHIRE.

Chester. Mrs. Greenwood and Mrs. Hills, subscribers, 2 00

VERMONT.

Barre. Ladies of Cong. church, 10 00
Grafton. Mrs. Barrett and Mrs. Pettengill, \$3 each; Mrs. Aiken, \$2, others, \$2, 10 00
Georgia Aux. "Woman's Miss'y Society," by L. M. Gilbert, Sec'y, 14 00
Vershire. Mrs. S. B. Colton, 5 00—39 00

MASSACHUSETTS.

Arlington. "A Friend," 5 00
Assabet. Ladies' Benev. Soc'y, Aux., \$10, Young Ladies' Circle, \$1.75, 11 75
Allston. Widow's Mite, 50
Brighton. Mrs. W. C. Strong, 18 50
Boston. Mrs. A. C. Garratt, to const. herself L. M., \$25; Mrs. E. B. Richmond, \$1; Mrs. Mary G. E. Leavitt, subscriber, \$10; Little Johnnie's first gift to Persia, 20cts.; "L. H. F.," to support Esli, \$30; Mrs. Freeman Allen, to const. Mrs. Samuel Warren L. M., \$25; Ladies of Dr. Adams' church, \$21.05; Ladies of Park st. church, to const. Mrs. A. L. Stone and Mrs. William H. H. Murray L. M.'s, \$50; 162 25
Shawmut Cong. ch., Miss L., for girls' school, Aintab, \$9; by Mrs. Ambrose, Collector, — Mrs. C. Gailoupe, Mrs. J. Duff, and Miss Knapp, \$5 each, Mrs. A. Leland, \$4.50, Mrs. M. Richardson, \$4, others, \$1 each: total from Shawmut Cong. church, 138 50

Old South ch., collected by the Misses Walley, — Mrs. Charles Blake, Mrs. S. R. Payson, Mrs. James Haughton, the Misses Hill, Mrs. Wentworth, "A Friend," \$10 each; Mrs. N. B. Gibbs, Mrs. Warren Fisher, Mrs. E. C. Johnson, Miss Payson, \$5 each; Mrs. R. L. Lane, \$4; Miss F. Haughton, \$3; the Misses Walley, \$2; Miss Haughton, \$2. Miss Briggs, Collector, — Mrs. J. B. Kimball, \$5; Mrs. Barry, \$3; Mrs. Eastman, \$2; eleven of \$1 each, with \$4.84 from noon Bible-class and one of 50cts. Mrs. Tead, Collector, — Mrs. George Laue, \$10; Mrs. Samuel Johnson, Jr., Mrs. Thayer, Miss Goodnow, \$5 each; Mrs. Ware, \$3; Mrs. Porter, \$2; Mrs. Hawkins, \$2; eleven of \$1 each, one of 25cts. Miss C. Coverly, Collector, — Mrs. C. M. Brown, \$3; Mrs. Bent, \$5; Mrs. Jellison and Mrs. Coverly, \$3 each; Mrs. Milliken and Miss Jellison, \$2 each; Mrs. Cowdin, to const. herself L. M., \$25, and \$1 subscription; Mrs. Charles Stoddard, to const. Miss Juliette Noble L. M., \$25. Miss Brewster, Collector, — Miss E. Gray, \$10; Mrs. Hilton and Miss Allen, \$5 each; Miss Crocker, \$2; and three of \$1 each. Mrs. C. M. Brown, Collector, — Mrs. L. F. Bartlett, \$100 (to const. Miss Mary E. Andrews, of Tugchow, Mrs. Walker, of the Gaboon Mission, Mrs. (Rev.) John Thompson, of Swampscott, and Miss Helen C. Pearson, Sec'y W. B. M., L. M.'s); Miss Tead, \$1.50; three of \$1 each. Miss Blagden, Collector, — Mrs. J. C. Howe, \$200; Mrs. J. F. Baldwin, \$15; Mrs. David Buck and Miss Mary Harris, \$5 each; Mrs. Gorham Rogers, \$3; Mrs. G. W. Blagden, \$2; Mrs. Thomas Palmer, \$2; four of \$1 each; Chamber st. Chapel Sabbath-school, \$25; 625 19
(Previously ack'd, \$51; total since January, \$676.)

Central ch., Miss Child, Collector, — (\$136), namely, from Mrs. Benjamin E. Bates, \$50, (the same to const. Mrs. Cox and Mrs. Tensair L. M.'s); Mrs. W. V. Grover, \$25; Mrs. E. B. Bigelow, Mrs. Jos. Whiten, Mrs. Linus Child, \$10 each; Mrs. C. W. Freeland, Mrs. E. W. Chester, Mrs. James White, Mrs. T. H. Russell, Mrs. J. Keudall, \$5 each; Miss Wiswall, \$3; and three of \$1 each. Miss Clara Dennison, Collector — (\$56), namely, from Mrs. John Dennison, to const. herself L. M., \$25; Mrs. and Miss Southwick, Mrs. L. Thompson, and Mrs. Carleton, \$5 each; Mrs. S. E. Clapp, \$3, Mrs. E. Vinton, \$2, and six subscribers of \$1 each. Miss Rollins, Collector, — (\$68), namely, from Mrs. W. S. Houghton, \$20; Mrs. Dawes, Mrs. Bird, Mrs. Page, Miss Pearson, \$5 each; Mrs. Carr, Mrs. Kelly, \$3 each; Mrs. Brinckhom, Mrs. C. Rollins, Mrs. Topliff, \$2 each; and sixteen subscribers of \$1 each. Miss Herman, Collector, — (\$38), namely, Mrs. L. Herman, to const. herself L. M., \$25; Misses Herman, \$3; Mrs. Brett, Mrs. Towle, \$2 each; and six subscribers of \$1 each. Miss Wheeler, Collector, — (\$20), namely, eighteen subscribers of \$1 each; Mrs. N. Wheeler, \$2; Bradford Academy. By Miss Giles, Sec'y, for support of a pupil in Miss Porter's school, 40 00
Brookline. Harvard ch. Aux. (Miss M. G. Stoddard, Sec'y). Mrs. William T. Eustis, Mrs. M. Withington, Mrs. H. Metc. Noyes, \$5 each; Mrs. Bancroft, Miss Bancroft, Mrs. C. W. Scudder, Miss S. Studley, \$4 each; Mrs. Wason, Mrs. Sweetser, Mrs. Saville, \$3 each; Mrs. Burditt, Mrs. Colby, Mrs. Hall, Mrs. O. Withington, Mrs. Taylor, \$2 each; eighteen subscribers of \$1 each; and "additional," \$4; 72 00

Cambridge. A gold sovereign,	5 60
Cambridgeport. Miss A. Wheeler,	1 00
Chelsea. Mrs. E. G. Hurter, \$1;	
Chestnut st. ch., add'l, \$3;	4 00
Charlestown. Mrs. Daniel Lewis,	1 00
East Boston. Maverick ch. Oroo-	
miah Aux. Mr. Folts, to const. his	
wife L. M., \$25; by Mrs. Bowker, \$225; 250 00	
(\$50 prev. ack'd; since January, a to-	
tal of \$300 from this Auxiliary).	
Hadley. Mrs. M. H. Williams, to-	
wards L. M. for Mrs. Ayres,	10 00
Hinsdale Aux., O. H. Flint, Sec'y.	
For support of Nazloo, at Salmas,	32 75
Lexington. Hancock ch. Aux., Ella	
A. Baker, Treasurer,	10 00
Medford. Mrs. Goldthwaite, sub-	
scription,	1 00
Medfield. The Misses Ellis,	2 00
Melrose. Ladies of Cong. ch., to	
const. Mrs. A. G. Bale L. M.	25 00
Newburyport Aux., (Mrs. Ingraham,	
Sec'y.) To const. Mrs. Dr. Fisk and	
Mrs. Alice L. March, L. M's, \$50; Ju-	
venile Society, to support a Bible-reader	
in Persia, \$60;	110 00
Newton Centre Aux., \$30 (of which	
\$25, to const. Mrs. Daniel Furber L.	
M.); Miss L., donation, 50c.	30 50
Newton. Received by Mrs. Ambrose	
from Mrs. Hatch, to const. Miss L. E.	
Hatch L. M.	25 00
Northampton. J. O. Williston, Esq.,	
to const. Mrs. C. L. Williston L. M.	25 00
Seekonk. Miss A. H. Carpenter, to	
const. herself L. M.	25 00
Shelburne. Miss'y Society, by Mrs.	
Elisha Smead,	11 35
Southbridge. Mrs. S. M. Lane,	5 00
Swampscott. "Circle of Pearls,"	
add'l,	5 20
Worcester. A widow's thank-offering,	5 00
Woburn Aux. Ladies of Cong. ch.,	
by Mrs. Adkins,	50 00-2,026 09

CONNECTICUT.

Burnside. Miss Elmore,	1 50
Colchester Aux. Cong. ch., by Mrs.	
Wheeler, Sec'y,	69 19
Norwich. Mrs. H. P. Williams, to	
const. Mrs. Charles Colt and Mrs. M.	
M. G. Dana, L. M's, \$50; ladies, to	
const. Mrs. William Tracy, of Madura	
Mission, L. M.	82 50
New Haven. Mrs. Mary Pitkin, dona-	
tion,	9 50
Willton. Catharine E. Hayes,	4 00-166 69

NEW YORK.

Albany. Mrs. Margaret S. Wood, to	
const. Mrs. William C. Hall L. M., \$25;	
Mrs. Isaac Brayton, annual subscrip-	
tion, \$5;	30 00
Fredonia Aux. (Miss Martha L. Ste-	
vens, Treas.), constituting Mrs. Lucia	
E. Wright and Miss M. L. Stevens L. M.	55 00
Jewett. Ladies of Pres. ch., by A.	
Montgomery,	30 00
Union Falls. Mrs. F. D. Duncan,	
\$8; Miss D. and M. B. D., \$1 each;	10 00
Spencer. Mrs. Austin,	1 00
Watertown. Mrs. O. V. Brainerd and	
daughter,	2 00-128 00

PENNSYLVANIA.

Philadelphia. "C. A. L.," monthly	
contribution,	25 00

NORTH CAROLINA.

Raleigh. E. P. Hayes, a teacher of	
freedmen,	1 00

ILLINOIS.

Fowler. A. S. McCormick, annual	
subscription,	10 00

TURKEY.

Harpoet. Rev. Herman N. Barnum,	
to const. his wife, Mrs. Mary E. Bar-	
num, L. M.	25 00

From subscriptions and donations, \$2,428 78
 Quarterlies, 334 50

Total, \$2,763 28

We would remind the Christian hearts who are now so earnestly engaged in contributing to our Woman's Board of Missions, that we are incorporated, and beg them, while devising liberally to our "A. B. C. F. M.," to remember our Society also, so that it may speak to coming generations of their love to the Saviour.

L. F. B.

RECEIPTS OF THE WOMAN'S BOARD OF MIS- SIONS FOR THE INTERIOR.

MARCH, 1870.

Mrs. J. V. Farwell, Chicago, Treasurer.

ILLINOIS.

Chicago. 1st Pres. ch., Woman's	
Miss'y Society, towards salary of Miss	
Porter, China,	264 00
2d Pres. ch. Ladies' Miss'y Society	
(of which from Mrs. Asher Carter, to	
const. herself L. M. \$25; Mrs. B. W.	
Raymond, to const. Mrs. Mary G. Ray-	
mond L. M., \$25; Mrs. Peter Page, to	
const. Mrs. Charles D. Hamill L. M.,	
\$25; Mrs. H. M. Thompson, to const.	
Mrs. Anna Mather L. M., \$25; Mrs. E.	
W. Herrick, with prev. contribution,	
to const. herself L. M., \$20; Mrs. J.	
V. Farwell, to const. Mrs. Jeremiah	
Porter, Brownsville, Texas, L. M.,	
\$25;	823 50
Westminster Pres. Sabbath-school,	5 00
Lake Forest. Pres. Sabbath-school,	
for Bible-reader, and two pupils, se-	
lected by Mrs. Bissell, Mahanra Mis-	
sion,	89 00
Princeton. Woman's Miss'y Society,	7 00-688 50

MICHIGAN.

Olivet. Ladies' Miss'y Society,	30 00
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WISCONSIN.

Menasha. Woman's Miss'y Society	
of Cong. church,	6 28
New London. Ladies' Miss'y Soci-	
ety,	6 00
Ripon. Woman's Miss'y Society of	
Cong. church,	25 00
Stone Bank. Mrs. Sarah Drum-	
mond,	1 00
Wauwatosa. Woman's Miss'y Soci-	
ety,	2 00
Whitewater. Woman's Miss'y Soci-	
ety, towards salary of Miss Pollock,	
Madura Mission, and with prev. con-	
tributions to const. Mrs. F. B. Hall,	
Mrs. T. G. Colton, and Mrs. Edgerton,	
L. M's,	70 00-110 28

IOWA.

Dubuque. Ladies of Cong. church,	5 00
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MINNESOTA.

Blue Earth City. Ladies of Pres.	
church,	2 50

OHIO.

Hudson. Miss'y Society of Ladies'	
Seminary (of wh. to const. Mrs. H. L.	
Hitchcock L. M., \$25),	30 00
Middleport. Mrs. Scott's s. s. class,	11 25
Painesville. Mrs. Helen M. Rock-	
well, to const. herself L. M., \$25; Mrs.	
Sarah M. Hitchcock, to const. herself,	
Mrs. Lizzie M. Hitchcock, and Mrs. H.	
C. Hayden, L. M's, \$75;	100 00-141 25

977 63

MISCELLANY.

LITERARY LABORS OF MISSIONARIES IN CHINA.

THE "Chinese Recorder," published at Foochow (September Number, 1869), contains a letter of some length, addressed to the English Minister at Peking, and signed by four English missionaries, in response to statements in his dispatches to the British government adverse to missionaries and their work in China. Upon one point they say: "Nearly a hundred works on science, medicine, history, geography, law, and miscellaneous subjects, have been published in China by Protestant missionaries. These works have been composed in a style so acceptable to the learned class, that men belonging to this class, when acting as Governors and Viceroys, have reprinted, at their own expense, not a few of them, thus adding them to the permanent literature of the country. All the Chinese dictionaries yet made, for English students of Chinese, are the work of Protestant missionaries; the conductors of and principal writers in the 'Chinese Repository,' an invaluable mine of information on almost every Chinese subject, highly prized by all who wish to become acquainted with this country, were Protestant missionaries; the author of one of the best works on China, "The Middle Kingdom," taken as a text-book among the student interpreters of the British Legation, was a Protestant missionary; the translator of the Chinese Classics is a Protestant missionary; the translator into Chinese of Wheaton's International Law, whose work was printed at the expense of the Chinese government, is a Protestant missionary. One of the principal Professorships in the new University which the Chinese government are said to be desirous of establishing in Peking is filled by a Protestant missionary. The only writers in Chinese, on subjects that will elevate this people morally and intellectually, are missionaries. Is this class of men worthy to be branded in the House of Lords as 'rascals' or 'enthusiasts,' and in the leading English newspapers as ignorant, or at best half-educated men?"

AN AGED PILGRIM AT HARPOOT.

BY REV. C. H. WHEELER.

"LYING before me is a brief pen-printed sermon of which but two copies were published by its author, who, at the age of about ninety — all ages in this part of the Orient must have an 'about' prefixed to them — went recently to his rest. An aged pilgrim he, one who had seen all of his own and most of a succeeding generation pass from the stage ere he heard the gospel in a language which he could understand. When some seventy years old he learned to read, and from that day his Testament, Hymn-book, and later still a Book of Prayers, were his constant companions.

"He was never absent from the prayer-meeting or the sanctuary, unless sick, which he seldom if ever was, for his was a remarkably robust constitution; and when the feebleness of age bowed his tall form, and a local injury made it painful for him to sit, it was affecting to see him, in summer's heat and winter's cold, slowly and painfully, but joyfully, leaning upon his staff and making his way to the house of God.

"He was known and respected alike by Armenians and Turks, and this respect led to his selection by the missionary ladies as their guide and body-guard, when going to hold female prayer-meetings in distant parts of the city, — an office in which he took much delight, — since such was his age and simplicity of character that no one objected to his presence in the meetings themselves. When constrained to give up the effort to walk, unwilling to resign what he called his commission, he rode upon a donkey to the place of prayer. Compelled, at last, to betake himself to his room and his bed, he awaited with perfect calmness the approach of death, assured of a place in the mansions which Christ had gone to prepare."

PILGRIMAGES IN INDIA.

THE "Bombay Guardian" publishes the following, from the "Friend of India:" —

"During the car festival last year, at the collector of Pooree's request, the missionaries opened a hospital for all the cholera patients carried in from within fifteen miles on either side of Piplee. They draw this picture: 'With one or two exceptions all had been forsaken, robbed of their money and almost every rag of clothing. It was a sight to make the heart sick, — mothers forsaken by their children, husbands by their wives, and wives by their husbands. Whilst caring for these poor creatures we felt more than ever the terrible selfishness and cruelty of idolatry.' Amongst the others who returned from Pooree after the festival, was a very handsome high-caste woman from Ajmere. She came to the door carrying an almost dying child, and entreated that the missionary would take it, or give her a little money, for she was perishing with hunger. She said, 'You cannot conceive what it costs me to beg, for my caste is of the highest, and I have been brought up like a king's daughter. A year since I left my happy home, accompanied by my husband, children, parents, brothers, sisters, and a crowd of friends; we have visited every celebrated temple between Cashmere and Cape Comorin, and Jaganath was the last; but' (and the tears ran down her sunken cheeks) 'this,' holding the dying skeleton up, 'this is all I am taking back. One dropped here and another there, and I only am left.' And we have done nothing yet to regulate the pilgrimage to Pooree, except to call for reports on the subject!"

HOW GOD ANSWERS PRAYER.

ONE of the Madura missionaries wrote in December last: "Shall I give you an illustration of God's answers to prayer? The place is an inland city in the tropics, directly under the equator of heat, three hundred miles from the sea-port, and eighty miles from the nearest railway. A young missionary, a lady, is ill, and of a disease in which ice would make all the difference between life and death. But ice is not known to be procurable, though it was said to have been provided once,

for a visit of the governor. Few at least of her praying friends imagined that ice had been seen in Madura since the period of the glaciers. 'My dear child,' said the doctor, 'that is the one thing that we cannot procure for you.' Yet in less than one hour it came, unsolicited, and a supply was furnished every day till she began to recover. It partakes of the wonder of the story, that the manufacture of the ice is said to require a hot fire for hours.

"The secret is, that some English gentlemen were met for dinner that evening, and the surgeon coming in and finding that ice was broken up for the wine, said 'What a pity that Miss —— cannot have some of this ice'; to which they replied, 'Send it to her by all means,' and the surgeon brought it over himself."

TWENTY QUESTIONS FOR EVERY CHRISTIAN.

BY A MISSIONARY.

THE "Farmer's Cabinet," of Amherst, N. H., publishes the following:—

1. Are not six hundred millions of our fellow men ignorant of the gospel?
2. Are they not in danger of perishing eternally for the want of it?
3. Are they not dependent on us, under God, to supply them with the gospel?
4. Has not the Lord Jesus Christ, who died to provide salvation for us and them, directed us to convey to them the tidings?
5. Should we not be as willing to devote our lives to carrying or sending the gospel to those who need it, as Christ was to devote his life to making the provision?
6. If we refrain from expenditures which fashion and taste plead for, will it cost us more than it did him to leave heaven and subject himself to contempt and insult and a public execution with criminals?
7. Does he not wish us to be as benevolent as he was himself?
8. Does he not then wish us to seek the salvation of the world more than conformity to fashion or even comfort and convenience?
9. Do you not commend the conduct of such men as Solomon Goodell, Nor-

mand Smith, and David Mack, who have denied themselves greatly, and given largely for benevolent objects?

10. Does not your sober reason tell you that you should imitate the conduct you commend?

11. If you do not, and feel reluctant to do it, is it the new man or the old that is unwilling?

12. Which shall have dominion over you?

13. Is not the maxim of Howard a sound one, — "Our pleasures should be sacrificed to the conveniences of others, our conveniences to their necessities, and our necessities to their extremities?"

14. Would it be more painful for you to deny yourself many comforts and conveniences for the sake of giving the gospel to the heathen, than for them to "have their part in the lake which burneth with fire and brimstone?"

15. Is not the indulgence of a desire for property, and of pride respecting dress, furniture, etc., a chief hindrance to the piety and efficacy of Christians in doing good?

16. If you do not deny yourself much for the sake of giving the gospel to the perishing, can you properly invite others to be followers of you, even as you are of Christ, in respect to your efforts to save men?

17. Do you not wish to be an exemplary Christian, so that you can invite others to follow you?

18. Are you willing that any of the heathen should die without the gospel because you do not do all you properly can to give it to them?

19. Would it be wrong for you to act according to the answers you have returned to these questions?

20. WILL you act according to them?

"EXTERNALS" AMONG THE HEATHEN.

THE London "Record," of March 11th, gives a short passage from a report of "some admirable sentiments expressed by the Bishop of Colombo, at a Church Missionary meeting recently held at Broomfield." After referring to his experience in Ceylon, and to "indications at home of a dangerous inclination to rest upon

external things," the Bishop said: "So far as the mission field was concerned, it was far from correct to suppose that they could gain converts to Christianity by outward attraction — by going a great way in externals. The very reverse. The natives cared much more for simple religion and for earnest worship. They seemed to have a dread of these outward things, because they had had plenty of them in their own religion. And if they came to externals, the natives could beat them out of the field, for he had himself seen magnificent outward demonstrations, which could hardly be equaled in England. Real success in Christian work was only to be obtained by proclaiming the truths of the gospel, by the power of God's word, and by preaching and maintaining those things which he had given them to maintain."

AMERICAN MISSIONARIES.

"Mission Life" (London) publishes an article on "Mission Work in India," by C. Raikes, Esq., author of "The Englishman in India," in which the writer thus refers to American missionaries: "I must not here forget to say, that I have had the happiness of close friendship with more than one American missionary, and have been acquainted with several of their missions. Noble, earnest, quiet souls, methodical in their attacks upon heathenism, self-denying, collected. How much the English in India should feel, how little do they acknowledge the debt of gratitude which we Anglo-Indians owe to these worthy and devoted men. At Lahore, a well known American missionary did good service in the time of the Mutiny. 'He had,' he said, 'neither time nor fancy for military work during the day, but he knew how to shoulder a musket. Every night he came down and took his post as a sentinel over the disarmed Sepoys.'"

MISSIONARY TRIALS.

In the same article in "Mission Life," from which the foregoing extract is taken, Mr. Raikes refers to one of the sore trials which missionaries often meet, as follows: "It is so hard, so impossible to divine the

real motive which brings an inquirer to the mission. So often some hidden, and perhaps some base object is at the bottom of an apparent zeal for Christian instruction. So often some merely temporal, or at best temporary motive impels the supposed convert. Look at Henry Martyn. Amongst all his sorrows and trials, his bitterest cry came up when the convert Sabat, who had shared his very heart, turned out to be a mercenary savage, and, in short, a mere hypocritical ruffian. Now in a mission like that at Burdwan, in Weitbrecht's day, there was always some inquirer at work, beating about, exciting hopes and fears, and keeping the zealous spirit of the worthy missionary in a continual ferment. After much heart-searching work, this man comes out some day with the motive which has been so long hidden in his breast — he has a case in the courts: 'Would the missionary grant one little note to his friend the judge?' Another professing convert, after exciting the warmest hopes; disappears like a ghost. A third is almost persuaded to be a Christian, when a sudden torrent of passion sweeps over his soul, and he commits some enormity which hurries him from the sight of the Christian flock. Yes, this is the sort of work — little known to any — work which cannot be weighed in the balance of any human judge — which cannot be tabulated, reported, or published — this, I say, is the

work which tries the courage and tests the endurance of the Christian missionary. He can, to use a vulgar phrase, show something for the labor given to his schools, his chapels, to the ruder organization of mission life; but the real heart-work involved in the strife for human souls, such as I have tried to describe, this consuming, fiery, spirit-searching struggle is known to God, and to him alone."

EMBARKATION.

REV. WILLIAM TRACY and wife, of the Madura mission, sailed from New York, April 2d, for Liverpool, on the way to India, returning to their field.

DEATHS.

THE Herald for April noticed the death of a daughter of Mr. and Mrs. Parmelee, of Erzroom, Eastern Turkey, and now the sad announcement must be made, that Mrs. Nellie A., wife of Rev. M. P. Parmelee, died at Erzroom, February 17th, aged 30. An obituary notice may be expected in the next number of the Herald.

At Harpoot, Turkey, February 12th, after a brief illness (measles, running into typhoid fever), Miss Mary E. Warfield, the greatly beloved associate principal of the Harpoot female seminary.

DONATIONS RECEIVED IN MARCH.

MAINE.		
Cumberland county.		
Falmouth, 2d Cong. ch. and so.	3	60
Kennebec county.		
Richmond, Rev. W. C. Curtis,	10	00
Lincoln county.		
Warren, Cong. ch. and so., coll. for 1869, add'l.	20	00
Penobscot co. Aux. Soc. E. F. Duren, Tr.		
East Orrington, Cong. ch. and so.	14	45
Washington county.		
Eastport, "A friend, E. W.,"	2	00
Waldo county.		
Camden, Cong. ch. and so.	19	60
Searsport, 1st Cong. ch. and so.	13	00—32 60
York county.		
Buxton, Cong. ch. and so.	4	00
	86	65
NEW HAMPSHIRE.		
Cheshire co. Conf. of Churches. George Kingsbury, Tr.		
Jaffrey, Cong. ch. and so.	21	60
Marlboro, Cong. ch. and so. m. c.	3	90
Rindge, Cong. ch. and so., coll. 42.75, m. c. 14.07;	56	82
Troy, Elisha H. Tolman,	7	00
Westmoreland, Evan. Cong. church, Mrs. Betsey Shaw,	10	00—99 32
Grafton county.		
Orfordville, Rev. N. F. Carter,	3	00
Piermont, Cong. ch. and so. 15, Mrs. A. D. Marden, thank-offering, 10,	25	00
Plymouth, Cong. ch. and so., coll. for March,	5	71—33 71
Hillsboro' co. Conf. of Ch's. George Swain, Tr.		
Francetown, Cong. ch. and so.	20	00
Goffstown, Cong. ch. and so.	35	17
Manchester, a friend,	125	00—180 17
Merrimac co. Aux. Soc.		
Concord, South Cong. ch. and so. m. c.	12	85
Hopkinton, Rev. John K. Young,	10	00
Webster, Cong. ch. and so.	57	00—79 85
Rockingham county.		
Exeter, 1st Cong. ch. and so. m. c.	10	77

North Hampton, Cong. ch. and so. m. c. 23.96, less cft, 50c;	23 46—34 23
Sullivan co. Aux. Soc. N. W. Goddard, Tr.	
Claremont, Cong. ch. and so. (coll. 57.75, m. c. 17.50, 75.25; D. M. Ide. for China, 15;	90 25
Croydon, Mrs. Eliza Hemphill, 1, Mrs. John Cooper, 1;	2 00—92 25
	519 53

VERMONT.

Bennington county.	
Bennington, 2d Cong. ch. and so. m. c.	25 60
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.	
Barnet, Cong. ch. and so.	35 00
St. Johnsbury, South Cong. ch. and so.	21 54—56 54
Chittenden co. Aux. Soc. E. A. Fuller, Tr.	
Burlington, 1st Calv. Cong. ch. and so., ann. coll., 302.80, m. c. 39.85, to const. F. G. COGGIN, Mrs. IRA SHATTUCK, and JENNIE STACY, H. M.	342 16
Underhill, Cong. ch. and so. 22, Fe- male Cent Soc., 10.60, with prev. dona's, to const. Z. W. CHURCH, H. M.	32 60—374 76

Orange county.	
Wells River, a friend, 35, Cong. ch. and so. m. c., with prev. dona's, to const. Mrs. ELISABETH A. DICKEY, Ryeat, Vt., H. M., 18.50;	53 50
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.	
Coventry, Cong. ch. and so.	30 00
Derby, Cong. ch. and so. m. c. 5.24; Rev. J. Rogers, 5;	10 24—40 24
Rutland county. James Barrett, Agent.	
Rutland, Cong. ch. and so. balance of coll. 44.72, m. c. 19.42;	64 14
Wallingford, Cong. ch. and so.	105 00—169 14
Windham co. Aux. Soc. C. F. Thomp- son, Tr.	
Brattleboro, Centre Cong. ch. and so. m. c.	73 90
Fayetteville, Cong. ch. and so.	3 28—77 18
Windor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.	
Ascutneyville, Rev. Seth S. Arnold,	10 00
Springfield, Lincoln Whitcomb,	10 00
Weathersfield Centre Cong. ch. and so. m. c.	7 50
Weston, "Dying gift" of M. Lucre- tia Bartlett,	6 00
Woodstock, 1st Cong. ch. and so., ann. coll., in part (of wh. from S. Woodward, 20, "A thank-offering to the Lord," 5), 96.79, bi-monthly coll. 16.51;	113 30—146 80
	943 76

MASSACHUSETTS.

Barnstable county.	
Centerville, Cong. ch. and so. ann. coll.	24 00
Truro, a friend,	5 00—29 00
Berkshire county.	
Curtisville, Cong. ch. and so.	16 00
Monterey, friends, by J. Townsend,	5 00—21 00
Boston and vicinity.	
Boston, of wh. from H. B. H., 150, Rev. R. Anderson, D. D., 50, Moses Pond & Co. 16.53, Thomas R. Blau- ney, 6, "W." 5, C. E. Miles, 1; 5,002 43	
Chelsea, Broadway Cong. ch. and so. m. c.	32 11—5,034 54
Brookfield Asso'n. William Hyde, Tr.	
Hardwick, Cong. ch. and so., to const. CHARLES A. HARVEY, H. M.	101 00
North Brookfield, 1st Cong. ch. and so. n. c.	20 30
Oakham, Cong. ch. and so.	184 51
	305 81
Less for printing Report of 1869,	85 00 220 81

Essex county.	
Andover, South Cong. ch. and so., to const. JAMES ROBERTS, ANNA M. MEANS, and PHEBE E. ABBOTT, H. M., 370.45; T. S. S., 2;	372 45
Lawrence, Lawrence st. Cong. ch. and so., add 1,	75 00—447 45
Essex co. North Conf. of Ch's. Wil- liam Thurston, Tr.	
Bradford, Mr. and Mrs. Warren Ord- way, to const. ELLEN L. EVERETT, Charlestown, Mass., H. M.	100 00
Groveland, Cong. ch. and so.	13 10
Ipswich, Linebrook Parish,	23 00—136 10
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Manchester, a friend,	3 25
Marblehead, 1st Cong. ch. and so.	84 00
Salem, a friend, deceased,	75 00—162 25
Franklin co. Aux. Soc. Lewis Merriam, Tr.	
Orange, a friend of Missions,	50 00
Shelburne Falls, Cong. ch. and so.	104 90—154 90
Hampden co. Aux. Soc. Chas. Marsh, Tr.	
Chilcopee, 2d Cong. ch. and so.	40 26
Holyoke, 2d Cong. ch. and so.	22 35
South Wilbraham, Cong. ch. and so.	3 00
Springfield, 1st Cong. ch. and so.	134 64—200 25
Hampshire co. Aux. Soc. S. E. Bridg- man, Tr.	
Enfield, Cong. ch. and so. m. c.	35 00
Northampton, Rev. Benj. Labaree, Jr., towards expenses of mission- ary residence in Tabreez,	75 00—110 00
Middlesex county.	
Allston, a friend,	50
Cambridgeport, Stearns Chapel, m. c., 2 months, 17.89; Prospect st. Cong. ch. and so. m. c. 11.70;	29 59
Charlestown, 1st Cong. ch. and so.	104 38
Concord, R. W. Wood,	25 00
Melrose, Ortho. Cong. ch. and so. m. c.	46 73
Newton, E. W. N.	23 64
Newton Centre, 1st Cong. ch. and so.	241 20
Waltham, Trin. Cong. ch. and so.	286 98—758 02
Middlesex Union.	
Assabet, Cong. ch. and so.	9 30
Leominster, Evan. Cong. ch. and so.	56 61—65 91
Nantucket county	
Nantucket, 1st Cong. ch. and so.	16 00
Norfolk county.	
Brookline, Harvard Cong. ch. and so., annual coll., in part, 1,068.01, m. c. 11.61;	1,079 62
Jamaica Plain, Central Cong. ch. and so. (of wh. from m. c. 12);	337 00
West Roxbury, South Evan. ch. and so. m. c.	23 70—1,445 32
Palestine Miss'y Soc. E. Alden, Tr.	
Hanover, 1st Cong. ch. and so.	3 76
Hingham, Evan. Cong. ch. and so.	44 44—48 20
Plymouth county.	
Plymouth, 4th Cong. ch. and so.	38 20
Taunton, and vicinity.	
Seekonk (Mass.) and East Provi- dence (R. I.), Cong. ch. and so.	35 71
Worcester co. North Aux. Soc. C. Sanderson, Tr.	
Athol, Cong. ch. and so. m. c.	54 64
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Worcester, Union Cong. ch. and so. m. c. 142.40; Plymouth Cong. ch. and so. (of wh. from a friend, 50), 85.71;	228 11
Worcester co. South Conf. of Ch's. W. C. Capron, Tr.	
Westboro, C. P. Kittredge,	10 00
	9,216 41

Legacies.—Auburndale, Caleb Wright, in part, by Mrs. Sarah L. Wright, Adm'r,	100 00
Boxford, Lydia Smith, by A. S. Pea- body, Trustee,	50 00
Franklin, Esther Ware, by William G. Gay, Ex'r,	50 00

Northampton, Mrs. Esther E. Moody, by Josiah Clark, Ex'r,	56 00
Plymouth, Mrs. Nancy Davis, in part, by Jesse Harlow and A. L. Barnes, Ex'rs,	1,435 81-1,692 81
	10,909 22
RHODE ISLAND.	
Providence Beneficent Cong. ch. and so. 737.21; High st. Cong. ch. and so. 704.15; Central Cong. ch. and so. 674.60; C. H. I., 1;	2,116 96
Slatersville, Cong. ch. and so., coll. 169.62, m. c. 55.38;	225 00-2,341 96
CONNECTICUT.	
Fairfield co. East Aux. Society.	
Bridgeport, 1st Cong. ch. and so.,	120 42
East Bridgeport, Cong. ch. and so., coll. for 1869,	31 77
Stratford, G. Loomis,	2 50-154 69
Fairfield co. West Aux. Soc. A. E. Beard, Tr.	
Ridgefield, 1st Cong. ch. and so. m. c.	20 63
Hartford co. Aux. Soc. E. W. Parsons, Tr.	
East Avon, Cong. ch. and so.	10 00
East Windsor, Misses S. and L. Wells, add'l	16 00
Enfield 1st Cong. ch. and so. 126.70, less c'ft, 25c.;	126 45
Hartford, Theol. Seminary m. c. 21; Asylum Hill, Cong. ch. and so. 20.75; a friend, 100; Charles Robinson, for the work of Rev. Isaac Piersou, North China, 50; a friend, 10;	201 75
South Glastenbury, Mrs. N. Hubbard, 20, Mrs. Hale, 10;	30 00
Thompsonville, James Ely,	10 00-394 20
Hartford co. South Consociation.	
Middletown, 1st Cong. ch. and so. m. c. 7.50; J. F. Huber, 1;	8 50
New Britain, Centre Cong. ch. and so. 346.80; a friend, by Rev. L. Perrin, 15;	361 80-370 30
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.	
Woodbury, 1st Cong. ch. and so.	78 25
Middlesex Asso'n. John Marvin, Tr. Chester, Cong. ch. and so. m. c., 3 months,	26 10
New Haven City, F. T. Jarman, Agent. 1st Cong. ch. and so. (of wh. m. c. 22.89), 34.89; Davenport Cong. ch. and so. m. c. 27.69; North Cong. ch. and so. m. c. 7.71; H. A. Newton, 50;	120 29
New Haven co. East Aux. Soc. F. T. Jarman, Agent.	
Northford, Ladies' Miss'y Asso'n,	23 86
New Haven co. West Conso'n. E. B. Bowditch, Tr.	
Bethany, Cong. ch. and so. m. c.	4 65
Millford, 1st Cong. ch. and so. m. c., for March,	10 75
Wolcott, Cong. ch. and so.	13 25-28 65
Tolland co. Aux. Soc. C. H. Dillingham, Tr.	
Somersville, S. M. Billings,	4 00
Stafford Springs, Cong. ch. and so. m. c.	101 10-105 10
Windham co. Aux. Soc. Rev. H. F. Hyde, Tr.	
Brooklyn, Rev. J. D. Potter,	25 00
Hampton, Cong. ch. and so.	22 15
Putnam, Cong. ch. and so., annual coll. 89 75, m. c. 8 months, 31.25;	121 00
South Killingly, P. W. G.,	4 00
West Killingly, Westfield Cong. ch. and so. 331 (prev. ack'd in February Herald, as "Westfield," in Hartford co. South Conso'n).	
Woodstock, 1st Cong. ch. and so. m. c.	20 00-192 15
	1,614 22
Legacies. —Center Brook, Hepzibah Busbnell, add'l, by S. M. Pratt, Adm'r,	
	245 46

Hartford, Mrs. Mary A. Warburton, add'l, by N. Shipman and H. A. Perkins, Ex'rs,	4,950 00-5,195 46
	6,709 68
NEW YORK.	
Geneva and vic., W. H. Smith, Agent. Seneca Castle, Pres. ch. 40, less exc. 11c.;	39 89
New York and Brooklyn, Agency of the Board, Bible House,—	
Of wh. from 1st Pres. ch. (Brooklyn), in part (of wh. from S. Hutchinson, 150, Mrs. M. S. Salters, 60; Mrs. A. Bulkley, 50, C. A. Denny, 50, Henry K. Sheldon, 50, Jacob Campbell, 50), 784.17; Madison Sqr. Pres. ch. coll., in part, 486.75; 14th st. Pres. ch. m. c. (of wh. from C. M. Mather, to const. Rev. RAPHAEL KESSLER, Webster Groves, Mo., H. M. 50), 61.94; Mercer st. Pres. ch. m. c. 37; Washington Heights Pres. ch. m. c. 23; "A lady," 8; a friend, 4;	1,404 86
Oneida co. Aux. Soc. J. E. Warner, Tr.	10 00
Oriskany, Pres. ch.	22 21-32 21
Utica, 1st Pres. ch., a friend	1,476 96
Albany, 1st Cong. ch. and so.	88 00
Attica, Pres. ch.	30 75
Aurora, Pres. ch., to const. Mrs. FLORA DAKIN, H. M.	112 54
Batavia, Pres. ch., of wh. from Rev. A. D. Lord and others, to const. SOPHRONIA BROUGHTON H. M., 100;	190 21
Buffalo, W. G. Bancroft,	25 00
Cambridge, Ahira Eldredge,	1 00
Camden, 1st Cong. ch. and so.	18 24
Churchville, Cong. ch. and so.	51 37
Clarkson, E. F. M., avails of ring,	50
Clinton, Rev. Henry Boynton,	5 00
Cooperstown and vicinity, Fem. Miss'y Society,	90 00
Dansville, Elizabeth Shepherd,	5 00
Deer River, Cong. ch. and so.	6 00
Durham, 1st Pres. ch. m. c.	7 50
Genoa, 1st Free Cong. ch. and so., add'l, to 10.40 prev. ack'd,	28 50
Glen's Falls, Pres. ch.	107 00
Haverstraw, Central Pres. ch.	62 50
Ithaca, Pres. ch.	14 72
Lockport, 1st Pres. ch., balance,	75 00
Lowville, Pres. ch.	27 30
Madrid, 1st Cong. ch. and so.	9 00
Norfolk, 1st Cong. ch. and so.	17 00
Norwich, Isaac S. Newton, with prev. dona's, to const. ISAAC B. NEWTON, H. M.	50 00
Orient, Cong. ch. and so.,	10 00
Oswego, 1st Pres. ch. 180, less exc. 55c.;	179 45
Pekin, Abigail Peck,	15 00
Penfield, Geo. Chapman,	5 00
Poughkeepsie, 1st Pres. ch., D. Jones,	10 00
Riverdale, Pres. ch.	60 00
Rochester, 1st Pres. church, of wh. from Geo. C. Buell to const. ENWARD N. BUELL, H. M., 100;	210 59
Smyrna, 1st Cong. ch. and so., ann. coll.,	21 43
Southport, Pres. ch.	25 00
Truxton, Mrs. L. Pope,	50 00
West Fayette, Pres. ch.	5 30
Westfield, 1st Pres. ch.	134 00
Worcester, Cong. ch. and so.	6 00
York, W. H. Goddard,	60 00-1,803 90
	3,280 86
Legacies. —Geneva, Rev. M. P. Squier, D. D., add'l (prev. rec'd 700), by Mrs. C. Squier, Ex'x,	
Little Falls, John R. Brown, by R. Earl, Ex'r, 940, less exc., 2.35;	937 65-1,237 65
	4,518 51

NEW JERSEY.

Brickshurg, A friend,	10 00
Cranford, Pres. ch., of wh. from little	
Mary Lasher, 97c;	19 29
Morristown, Ann Beach,	10 00
Newark, Roseville Pres. ch.	49 79
Orange, Valley Cong. ch. and so.	12 15
Trenton, 3d Pres. ch.	16 25—117 48

Legacies. — Newark, David J. Hays, by	
A. S. Hubbard,	1,034 13
	1,161 61

PENNSYLVANIA.

By S. Work, Agent at Philadelphia.	
East Whiteland, Pres. ch.	13 00
Philadelphia, North Broad st. Pres.	
ch. in part (of wh. from A.	
W. 50, T. C. 5, I. W. M. 5, coll.	
88.43), 148.43; Mantua, 1st Pres.	
ch. 74.60; Manyunk Pres. ch., 65;	
Wharton st. Pres. church, 50;	
Bethesda Pres. ch., 23.62; Rev. E.	
J. Pierce, 10;	381 65
Reeseville, 1st Pres. ch.,	17 40—411 65
Chester, Rev. Geo. Hood,	5 00
Dunmore, Pres. ch.	10 00
Edinboro, Pres. (N. S.) ch. to const.	
Rev. WM. GRASSIE, Edinboro, Pa.,	
and Rev. J. Y. LEONARD, Marsovan,	
Turkey, H. M.,	121 50
Hyde Park, Pres. ch.	15 00
Lock Haven, G. B. Perkins,	2 25
Northumberland, Junior For. Miss.	
Soc., of 1st Pres. ch., to const. Rev.	
ALEXANDER D. MOORE, H. M.	54 28
Philadelphia, "L. D. J. — a monthly	
contribution,"	50 00
Wilkesbarre, a friend,	10 00—268 03
	679 68

DELAWARE.

Christiana, Pres. Cong., with prev.	
dona., to const. Rev. DAVID KEN-	
NEDY, H. M.	25 00
Glasgow, Pencader Pres. ch., annual	
coll., 65.60, m. c. 12.09;	77 69
Wilmington, Hanover st. Pres. ch.,	125 00—227 69

DISTRICT OF COLUMBIA.

Washington, 1st Pres. ch. (of wh. from	
Mrs. D. W. Mahon to const. Rev. L.	
E. COYLE, Bridgeton, N. J., H. M., 50);	204 50

NORTH CAROLINA.

Charlotte, Miss C. R. Watt,	3 00
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TENNESSEE.

Kingston, Bethel Pres. ch.	14 35
Strawberry Plains, Pres. ch.	7 25—21 60

KENTUCKY.

Louisville, Rev. J. M. Sadd,	5 00
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OHIO.

By William Scott, Agent at Cincinnati.	
Cincinnati, 2d Pres. ch., coll. (of wh.	
from Philip Hinkle, 100);	300 25
Gallipolis, 1st Pres. ch.	3 58
Walnut Hills, Lane Sem'y ch., m. c.	5 00—308 83
Chester, Pres. ch.	15 00
Cincinnati, 1st Ortho. Cong. ch. and	
so., ann. coll.	454 16
Crab Creek, Welsh Cong. ch. and so.	12 25
Elyria, 1st Pres. ch., in part. of wh.	
from H. Ely, 50, J. S. Metcalf, 25,	
E. DeWitt, 15, Mary D. Ely, 10;	140 75
Four Corners, 1st Cong. ch. and so.,	
m. c.	5 50
Jackson, Lizzie D. Van Dyke,	1 00
Kinsman, Pres. society, coll. 40.59,	
Rev. H. B. Eldred, J. Christy, T.	
Kinsman, B. Allen, and L. A.	
Perkins, 10 each, m. c. 5;	95 59
Massillon, Pres. ch.	40 50
Middleport, Cheshire Branch of Pres.	
ch.	35 00
Oberlin, Rev. Fayette Shipherd, 25;	

Dudly Allen, by C. B. Bradley,	
Tr., 10;	35 00
Putnam, Pres. cong., bal. of Feb'y	
coll.	5 00
Ripley, Pres. ch. m. c.	12 50
Vernamilton, "A friend,"	1 00—853 25
	1,162 08

INDIANA.

Bedford, Mrs. L. H. Blackwell,	5 90
Bethel, Pres. ch., ann. coll., 10.25, less	
exc. 10c;	10 15
Columbus, Pres. ch.	35 15
Concord, Pres. ch.	10 00
Indianapolis, 4th Pres. ch.	67 87
Terre Haute, Cong. ch. and so.	17 10
Union, (Cass Co.,) Pres. ch.	5 00—151 17

ILLINOIS.

Alton, 1st Pres. ch.	76 25
Carbondale, Mrs. R. Singleton,	1 00
Chicago, 1st Pres. ch. m. c., 100.65;	
1st Cong. ch. and so., m. c. 95.60;	256 25
Dixon, C. A. Davis,	3 00
Evanston, 1st Pres. ch. m. c.,	88 80
Galesburg, 1st Church of Christ,	101 58
Galva, Cong. ch. and so.	23 33
Granville, Cong. ch. and so. m. c.	3 00
Henry, S. W. Copeland,	5 00
Hyde Park, Pres. ch.	255 45
Jacksonville, Mrs. EMILY C. ALLEN,	
with prev. dona. to const. herself H.	
M.	50 00
Lombard, 1st Church of Christ,	100 00
Lyndon, Cong. ch. and so.	10 00
Marine, Pres. ch.	8 40
Ottawa, Plymouth Cong. ch. and so.	10 00
Pittsfield, Mrs. English,	50
Rantoul, Cong. ch. and so., m. c.	15 35
Rockford, Westminster Pres. ch.	73 66
Springfield, 2d Pres. ch., Mr. and	
Mrs. L. C. Boynton, 25, L. C. Francis,	
20; others, 5;	50 00—1,166 57

MICHIGAN.

Almont, Cong. ch. and so.	42 65
Buchanan, Pres. ch.	14 65
Clinton, Cong. ch. and so.	54 22
Clio, Cong. ch. and so.	10 00
Columbus, Cong. Church of Christ,	
annual coll.	10 00
East Springfield, Pres. ch.	11 55
E-conawha, Pres. ch.	15 00
Grand Blanc, 1st Cong. ch. and so.	10 50
Howell, Helen S. Norton,	3 40
Plainwell, Pres. ch.	12 00
Richland, 1st Pres. ch., m. c. for March,	4 00
Romeo, Cong. ch. and so., ann. coll.	70 00
Webster, Cong. ch. and so.	18 55
Ypsilanti, Pres. ch. add'l (in part for	
1869),	114 00—390 12

MINNESOTA.

Beaver Falls, Pres. ch.	1 50
Excelsior and Chanhassen, Ind't Cong.	
ch. and so. m. c.,	20 00
Goodhue, Pres. ch.	2 50
Minneapolis, Plymouth Cong. ch. and	
so.	135 12
Northfield, Cong. ch. and so.	15 00
Preston, Pres. ch.	2 25
Redwood Falls, Pres. ch.	4 40
West Florence, Pres. ch.	2 50—182 77

IOWA.

Buckingham, Cong. ch. and so.	35 00
Burlington, Mrs. Joseph Everall,	5 10
Independence, New England Cong. ch.	
and so. ann. coll., 31.76, m. c. 7.55;	39 31
Luana, Cong. ch. and so.	3 35
Lucas Grove, Thompson Elliott,	15
Monona, Cong. ch. and so.	4 10
Muscatine, Cong. ch. and so.	47 50—134 41

WISCONSIN.

Boscobel, Cong. ch. and so.	20 00
Delavan, Cong. ch. and so., to const.	
Mrs. ELIZABETH E. HOLBROOK, H.	
M.	170 00
Janesville, Cong. ch. and so.	74 83

Madison, Cong. ch. and so.	71 10
Milton, Cong. ch. and so.	5 00
Shullsburg, Rev. R. J. Williams,	5 00
Sun Prairie, Jennie E. Keith,	50
Tafton, Cong. ch. and so., m. c.	5 00—351 43

MISSOURI.

St. Louis, High St. Pres. ch. m. c.	20 00
Webster Groves, Cong. ch. and so.	30 00
West Ely, Pres. ch.	20 00—70 00

KANSAS.

Geneva, Cong. ch. and so., m. c.	10 00
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NEBRASKA.

Lincoln, 1st Cong. ch. and so.	14 00
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CALIFORNIA.

Benecia, Cong. ch. and so.	8 75
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FOREIGN LANDS AND MISSIONARY STATIONS.

Ceylou Mission, balance for 1869,	50 00
England, London, Miss E. H. Ropes,	20 00
India, Maharratta Mission, Hon. G. A. Hobart, 345; G. A. Kittredge, 115; H. H. 115; R. W. Hunter, 57.50; W. D'Oyly, C. S., 28.75; Dr. C. Joynt, 28.75; a friend, 28.75; Col. Tripe, 28.75; Mrs. C. 20.98; a friend, 11.50; Ditto, 2.88; Contents of Missionary-box, 5.75; Monthly Concert at Ahmednuggur, 9.54; Ditto at Sholapur, 3; Coll. at annual meeting, 41.72;	842 87
Persia, Oroomiah, monthly concert collections,	12 28
Russia, St. Petersburg, Mrs. M. T. Gellibrand,	50 00
Turkey, Mardin, a friend, "to help on the work in other places,"	25 00—1,000 15

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Mrs. Homer Bartlett, Boston, Treasurer.

Bradford (Mass.) Academy, Miss'y Society, for pupil in Miss Porter's school, Peking, China,	40 00
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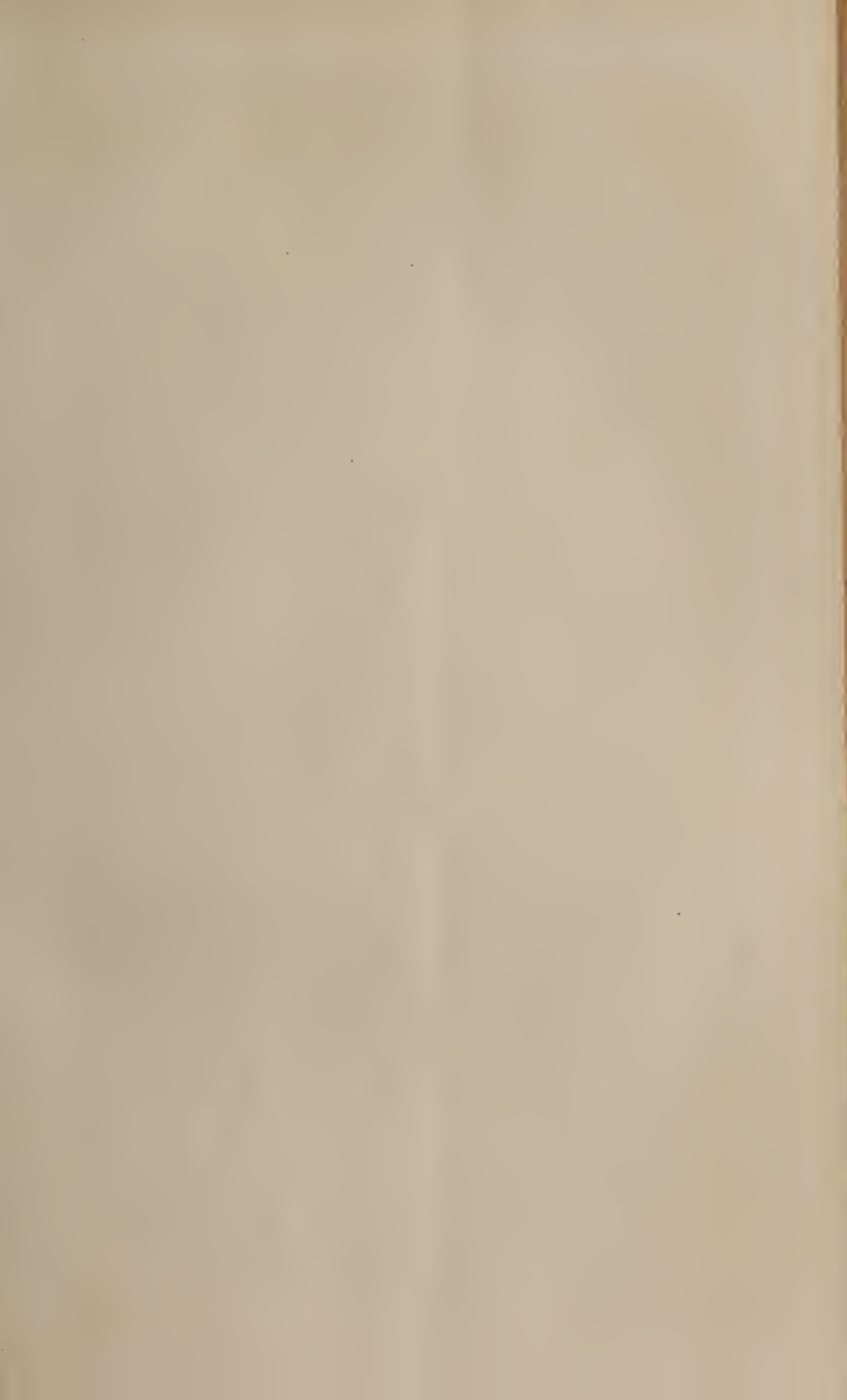
From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. J. V. Farwell, Chicago, Treasurer,	958 35
	998 35

MISSION SCHOOL ENTERPRISE.

MAINE.—Dennysville, Cong. s. s. 10; Richmond, Willie, Minnie, and Hattie, 5 cents each;	10 15
NEW HAMPSHIRE.—Epping, Cong. s. s. 17.15; Hanover Centre, Cong. s. s., add'l, 9.72; Warner (Juvenile Miss'y Soc., for a school of Rev. H. J. Bruce, Maharratta Mission, 31.30; Mrs. J. H. Stewart, for school of Rev. T. B. Penfield, Madura Mission, 25; prev. ack'd in February Herald); West Lebanon, "Little Lambs" (infant class) in Cong. s. s., for a Helper at Erzroom, Turkey, 5;	31 87
VERMONT.—Berlin, Cong. s. s., for school in care of Rev. A. Hazen, Ahmednuggur, India, 12.50; Brattleboro, Cong. s. s. 40; Dorset, Cong. s. s. 30.50; Montgomery Center, Cong. s. s. 1; Sheldon, Cong. s. s., for a female teacher at Erzroom, 30; Springfield, Miss M. P. Arms, 2; Windsor, Cong. s. s. 24;	140 00
MASSACHUSETTS.—Andover, South Cong. s. s., for "Miriam," in Mrs. Livingston's school, Sivas, 70; Free Church s. s., for a pupil at Harpoot, in part, 15; Boston, Mount Vernon Mission School, 16.64; Cohasset, a friend, 1; Easthampton, Mrs. Sara V. Childs' family contrib., add'l, for a teacher at Harpoot, 14; Fitchburg, Calv. Cong. s. s., for two pupils at Erzroom, 89.60; Harwich-	

port, a lady, 20; Littleton, Cong. s. s., Miss Houghton's class, balance of cont. for a pupil in Miss Clark's school, Broosa, 10; Ludlow, Cong. s. s., for a teacher in Madura Mission, 50; New Bedford, H. C. Peirce, 2; "A little boy," for the Zulu boys, 1; Pittsfield, Mrs. Walter Tracy, by hand Dr. Todd, for girl in Mrs. Edwards' school, Zulu Mission, 30; Springfield, Emma L. Hubbard, 1; Stockbridge, Edward Bradley, 1; West Roxbury, South Evan. s. s. for a pupil in Male Seminary, Harpoot, 30; Wincheudon, North Cong. s. s., for a scholar in care Ursula C. Clarke, Broosa, 17;	368 24
CONNECTICUT.—Abington, Cong. s. s., for student at Batticotta, Ceylon, care Rev. M. D. Sanders, 30; Killingworth, Mrs. A. V. Everts, 1; Norwich, a class of little boys in a Mission school,—by Miss J. M. Leavens, 2; Scotland, Cong. s. s. 10;	43 00
NEW YORK.—Barrytown, Millie D. Buck, 1; Brockport, Pres. s. s. for pupil in Male Seminary, Harpoot, 30; Mrs. E. F. Minot, 5.50; Castleton, Reformed Church Sab. sch., for a pupil at Baraka, Gaboon, 20; Henrietta, 1st Cong. ch., Young People's Bible Class, 2.47; Lowville, Fenner Bosworth, 1; New York City, H. P. Peet, 1; Oswego, 1st Pres. s. s., for Rev. W. W. Eddy's school, Syria Mission, 40; Piermont, Reformed Church Sab. school, 50; Poughkeepsie, Pres. s. s. for a student at Erzroom, 3; Southport, Pres. s. s. (of wh. from Willie 1, Florence 50c., Allie 50c.), 7.90;	198 87
NEW JERSEY.—Beverly, Edith, 15c.; Mendham, 1st Pres. s. s. for a girl at Marsovan, 30;	30 15
PENNSYLVANIA.—Darby, 1st Pres. ch. s. s., Miss Cook's class, 50c.; Philadelphia, Mantua, 1st Pres. s. s., 50; Reeseville, 1st Pres. s. s., 20;	70 50
TENNESSEE.—Columbia, a little colored boy, 1; Lookout Mountain, Educational Institutions, for pupil in Persia, add'l, 14;	15 00
OHIO.—Athens, Pres. s. s. for sch. of Rev. J. K. Greene, Broosa, Turkey, 12.50; Kinsman, Pres. s. s. for school at Demirdesh, Turkey, 50; Middleport, Pres. s. s. 16.51; New Carlisle, Pres. s. s. 12; Ripley, Pres. s. s. 35;	126 01
INDIANA.—Danville, Mary B. Foote,	1 00
ILLINOIS.—a family coll. for girl in Mrs. Bissell's sch., Ahmednuggur, 2.30; Galesburg, 1st Church of Christ s. s., 28; Lake Forest, Mrs. William Warren, 1; Lena, Pres. s. s. 5; Lisle, Cong. s. s. for Bible Reader in Mr. Atkinson's field, Maharratta Miss. 45.75; Mt. Sterling, 1st Pres. s. s., 73.07; Virden, Pres. s. s. for Mrs. Edwards' sch., Zulu Miss., 11.25;	166 37
MICHIGAN.—Grand Rapids, Mrs. Maria T. Foote,	1 00
IOWA.—Civil Bend, Cong. s. s., for a pupil in Miss H. E. Townshend's sch., Ceylon, 7; Nevada, Pres. s. s., 2.38; Orford Union s. s., 10; Ottumwa, Cong. s. s. for school in China, 10.40;	29 78
WISCONSIN.—Beloit, 1st Cong. s. s., 26; Bos-cobel, Cong. s. s. for a pupil in China, 10; West Eau Claire, Cong. s. s., 3.25;	39 25
	1,271 19
Donations received in March,	26,073 33
Legacies, " " "	9,160 05
	\$35,233 38
☞ Total from Sept. 1st, 1869, to March 31st, 1870,	\$249,139 26
Boston, Mass.—From the "Gospel Book and Tract Depository," for Missionaries.	
150 copies "Object and Character of all True Service," and	
200 copies "The Old, Old Story," with music.	
Lee, Mass.—Ladies' Sewing Circle of Cong. ch. and soc., clothing (valued at \$20) for Zulu Mission.	



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